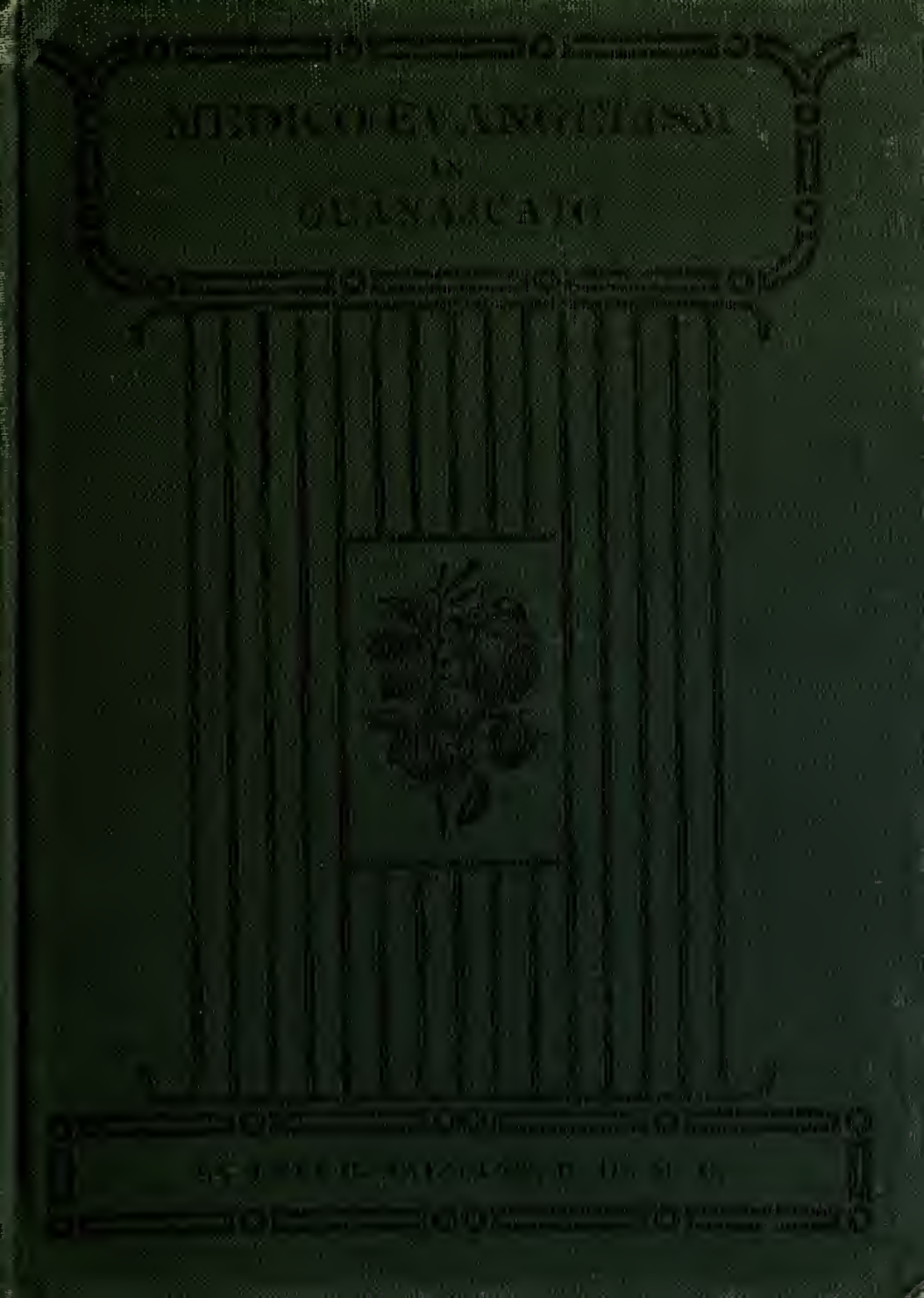


To
John B. Yates, M. D.,
with the compliments
of the Author

Guanajuato, Mex.
Jan. 31st, 1902

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

http://www.archive.org/details/medicoevangelism00salmial

PARTIAL VIEW OF GUANAJUATO.

The Mines of this City during the past 400 years have produced $1,600.000,000 in silver. This is estimated to be one fifth of all the present world's supply of this precious metal.

Medico-Evangelism in Guanajuato. [1876 - 1919]

By Levi B. Salmans, B. D., M. D.

1919.

GUANAJUATO, MEXICO.

Can be ordered of the author at above address.
Price $1.50 U. S. Cy.
Kindly remit Bank draft or P. O. money order payable in
N. Y. City, not in Guanajuato.

COPYWRIGHT. 1919,
BY LEVI B. SALMANS.

PRINTED IN GUANAJUATO, MEXICO.

To The Rev. Jas. M. Buckley, D. D. LL. D.,

Whose constant advocacy and defense of the Guanajuato Medical Work before the Board of Managers and the General Commitee of the Missionary Society and twice before even the General Conference, made it possible that this work should have been maintained for 28 years until a firm and favorable decision of the Church could be reached in its favor.

This volume is
Affectionately
Dedicated.

TABLE OF CONTENTS

Chap. I.—Fanatical Guanajuato.
Chap. II.—Three Mobs.
Chap. III.—More Persecutions,
Chap. IV.—Appeal to the Medical Arm.
Chap. V.—Objectors to the Medical Work.
Chap. VI.—Difficulties to be Overcome.
Chap. VII.—Approaching Victory.
Chap. VIII.—Some of the Joys of Victory.
Chap. IX.—Great Spiritual Victories.
Chap. X.—A Splendid Outlook.
Chap. XI.—A Sad Reverse
Chap. XII.—"Cast Down. but not Destroyed,"
Chap. XIII.—The Year of 1899.
Chap. XIV.—The Year of 1900.
Chap. XV.—The Year of 1901.
Chap. XVI.—The Year of 1902.
Chap. XVII.—1906. A Trajedy.
Chap. XVIII.—1917. The Model Year.
Chap. XIX.—"The Good Samaritan Association."
Chap. XX.—Seven New Doctors.
Chap. XXI.—Our Publications.
Chap. XXII.—Educating Mexican Medico-Evangelists.
Chap. XXIII.—Past Twelve Years of the Guanajuato Pastorate.
Chap. XXIV.—Some Happy Fruits.
Chap. XXV.—Great Opportunities — Insufficient Resources.
Chap. XXVI.—Efforts to Secure a Second Doctor.
Chap XXVII.—The Dawning of a Better Era.
Chap. XXVIII.—A Notable Annual Meeting
Chap. XXIX.—The Centenary of Methodist Missions

INTRODUCTION.

THE purpose of the present volume is to describe the work of evangelism carried on in Guanajuato, Mexico, during the last 44 years, during the first sixteen of which we had schools and pastoral work in the hands of our very best missionaries and native Mexican workers, while during the last 28 years the medical agency has been added to those formerly used.

The *special purpose in view* in relating this history of a generation and a half of Christian endeavor is to show *the great value of medical work* when rightly applied.

The nature of the field we show forth in our Chapters I, II and III. The reader will be

able to discover a live contrast between fanaticism resisting *words* with *words* and *teaching* with *teaching*, but later melting down completely before the kindly warmth of DEEDS such as Christ praised in the Good Samaritan. The first 16 terrible years serve as an excellent background against which to set forth the merits of the Christian Medical Work in the following years. The term of 28 years following is long enough to prove that the betterment brought to our evangelism by the adding of the medical work was not accidental nor temporary.

As very little literature of this sort can be found in any language, it has seemed to us important that we should produce and circulate this volume. "Experience is a dear school," and "it is far better to learn from another's experience." We have always been anxious to learn, down into the closest details, how others have fared, before ourselves launching forth on an untried sea; and we believe this to be a common need of all. We had great difficulty at first to get on the track of Medical Missionary Literature, but at last found all that we mention in our Bibliography at the end of this book.

We have thought long on the question of how much of our experience we ought to relate and how much we ought to suppress. With great frequency we have observed people undertaking

tasks in which they have heard of others succeeding; and from the way in which they had figured it out to themselves from what they had heard, it seemed to them, when once initiated in a similar task, that it was turning out with them altogether different from what it had proved in the hands of their predecessors, and so they made haste to abandon the undertaking before reaching their goal. Many will understand what we mean when we relate that we had a large experience in our college days with the subscription book business. We succeeded in selling many books, and so our publishers for a number of years asked us to go to various colleges and get other students to undertake the canvass for the summer with the same books with which we were succeeding. The story of our large earnings, and the interesting description of the book it was proposed to sell, made great numbers of students wish to secure an outfit and territory to canvass. We found it most profitable to foretell to all candidates the hardships to be expected, and not to give out territory to the scores who would rush in if they knew only one side of the matter. "To be forewarned was to be forearmed," and if they knew before hand something of the trials that awaited them, they would not be so easily discouraged when meeting them.

The Bible shows us how to combine the different elements of history when we undertake to write it down. The first chapter of Job speaks most plainly about the presence of Satan in the Church, and even relates his wicked conversation with Jehova himself. In the gospel we read of the plain words of Jesus to Peter when he said to him: "Satan, get thee behind me." Paul does not leave out of the history he wrote the description of his mighty reproval of Peter, and Luke relates a similar debate which ended in his complete separation from Barnabas.

We do not think it necessary in most cases to consign to history the names of those who like Peter had to be "withstood, because he was to be blamed," but have determined to take a middle course and make sufficient references to the difficulties found in our experience with *wrong methods* to enable others, who wish to do so, to insist on *better methods*, when they undertake similar work. These methods will often affect questions of organization and association of different kind of workers directly or indirectly in these medical undertakings. We have always tried to avoid making personalities out of such questions, and we have endeavored to avoid this in the pages of this book; but if we were forbidden to make mention

of anything which involved such questions, because, forsooth, James or George or Santiago might think himself or his friend referred to, it would be impossible to write of our experiences with sufficient detail to make them intellible or of profit to those who will succeed us in the following generation.

The story of the 28 year try-out of medico-evangelism in Guanajuato is most interesting for all those who have any relations whatever with this kind of work. It involves about all the sorts of experiences to be had anywhere in this line. It found obstacles, some of them mountain high, of about every sort that our Great Enemy knows how to prepare and set up against this the greatest demolisher of his satanic kingdom. Any one who is about to launch out on a similar enterprise will be able to learn in advance what he will have to contend with by simply seeing what these 28 years unearthed. It is entirely probable that not a few of our successors will be able to manage their affairs so as to avoid many a difficulty with which we had to contend. We are sure that we ourselves would be able to avoid a very large share of these difficulties had we the opportunity to begin again after having acquired the enlightenment of past experience.

It has not seemed to us best to repeat in

this book too much of what we have already written in the companion volume, entitled: "Christian Healing; or, Medico–Evangelism." Those interested would do well to secure that volume and read it also. It deals more in generalizations and advices than the present volume. They will find it announced at the end of this book.

None should be deferred from entering upon medical missionary work by reading this history. On the contrary men with the right Christian fiber in them ought to feel greatly attracted to this sort of undertaking, because of the *unwonted victories* found related in these pages. Virile men love the sound of battle. Paul says: "Now *they* do it to obtain a corruptible crown, but *we* an incorruptible." "*So* run that ye may obtain."

Without doubt many of our readers will see that they can do this work better than it was done in Guanajuato. Of course they can. So could we now. Then even if any should come out at the end of a 28 year struggle with far less than was attained in Guanajuato, still he would have attained an "exceding great reward," and it would be more worth while than most any other Christian undertaking of which you could think.

While these seem to be proper considerations,

after all the one great consideration is that "God wills it", He commands it, and He rewards it exceedingly. May His usual and unspeakable blessing be upon every soldier of the cross who will undertake to repeat the so highly commended work of the Good Samaritan, and may all his fellow workers "read as they run", and learn to understand the work and the worker, so as the better to cooperate with him in his mighty tasks.

PRESA DE LA OLLA PARK.

A few of the aristocratic residences in this beautiful park in Guanajuato.

MEDICO EVANGELISM IN GUANAJUATO

I

FANATICAL GUANAJUATO

IT is our purpose to describe the history of the work of evangelization in the city and state of Guanajuato for nearly 44 years, during the first 16 of which we used pastorates and schools only, and during the last 28 years of which we have had the additional arm of Christian healing.

It is probable that the region covered by the states of Queretaro and Guanajuato is about the most fanatical to be found in the Mexican republic. It may be that some single cities like Tulancingo or Zamora may be found to be equally hostil to everything that Rome denounces, but it is doubtful that any other so

large a region, containing as many as a million and a half inhabitants, has shown so great a unanimity and enthusiasm in opposing all religious dissent from Rome.

One proof of this intense fanaticism is found in the fact that when the second empire, under the archduke Maximillian of Austria found itself in its last extremity, it retired to this region and made its last defense in the levitical city of Queretaro.

We present, as another proof, the loyalty of the city of Guanajuato to their Catholic majesties, the kings of Spain, to whom before the year 1825 it had remitted in one sole kind of tribute the sum of $17,360,000, in gold and silver, and this from one single mine, that of Rayas, and it not the richest mine of this city. If we had at hand a statement of all the proofs of our intense submision to this Catholic royalty shown in the money which was placed at the feet of these monarchs for three centuries and in other forms, it would simply astonish our readers to see this blind submission to these sovereigns who quoted the pope of Rome as their supreme authority and defense in all they did in Mexico.

We will present still another proof of this fanaticism in the testimony of a resident Englishman who, in the year 1875, visited in the

City of Mexico the first Superintendent of the mission of the Methodist Episcopal Church, assuring him that he had been living in the most intimate relations with the inhabitants of the city of Guanajuato, and that he believed that he comprehended the situation perfectly. He most earnestly counselled his fellow countryman, Dr. William Butler, not under any circumstance to pretend to establish missionary work in this city, so devoted to Rome, alleging that, in the case of his doing so, not only would his mission completely fail, but his missionaries would lose their lives.

When on the ninth day of February, 1876, our mission superintendent, accompanied by the first missionary to this city, the Rev. Samuel P. Craver and his wife, arrived in this city, all the English residents received them with great cordiality, but they all agreed also in the prophesy of the failure of the mission.

Our last proof will be found in the hostile reception which the cause of protestantism received, as you will find detailed in the following narration of the events which made up the first twenty years of the history of the evangelization of this region.

After the execution of the Emperor Maximillian in Queretaro, a Committee, which consisted of three members of the Mexican Nation-

al Congress, appeared in New York, soliciting from the missionary societies of the Evangelical Churches of the United States, the establishment of missions throughout the whole extent of the Mexican republic for the propagand of the protestant form of Christianity, alleging that it would be a great aid to the civil government which they were having such continuous and great difficulties in maintaining, because of the monopoly of influence over the people held by the Roman clergy, and the fact that this clergy were always intervening in political matters, which in their conception was most prejudicial to the interests of popular free and democratic government. This difficulty they believed would not be found in relation with protestants, as they had observed that protestants did not interfere with politics in other countries. They also stated that they believed that successful protestant mission work would make an end of this monopoly in matters of religion, bringing about a variety of modes of thought and action, a thing which they believed to be fundamentally necessary to the maintenance of free civil government. This committee offered to give every possible guarantee on the part of the civil government for the protection of the lives and the liberty of propagand, to all missionarries and their associates from among the Mexi-

cans, a promise which has been faithfully fulfilled for now a half century. These ideas of liberty of conscience and the civil guarantees thereof, vouchsafed to all citizens, have continually grown from that time until now, each successive government seeming to be more thoroughly imbued in these principles.

We will now proceed to the recital of experiences that confirm the foregoing statements. Four days after the arrival of our mission superintendent in Guanajuato, he presented to the governor of the state, General Florencio Antillón, letters of introduction, a copy of the Bible, and copies of various other books which are highly apreciated among us, at the same time explaining to him one of the doctrines which we have maintained in every nation, that of the loyalty of all Christians to the established civil government. Governor Antillón declared his great pleasure with all these things, and said to Dr. Butler that, although the mission would find great difficulties, he nevertheless gave it the most hearty welcome on the part of the state of Guanajuato, and offered throughout the whole extent of the state, the full guarantees of the national constitution. This promise not only he, but all of his successors, have fulfilled to the letter.

II.

THREE MOBS.

IN this same month of February, before the missionary could learn the language sufficiently to begin preaching in Spanish, word got out that a protestant propagandist had arrived, and when the Catholic Bishop of Leon, 42 miles away, knew it, he at once came over to oppose the profanation of "The City of the Holy Faith." Having arrived on the twelfth of March, he published an edict which begins as follows: "Doctor and Master Joseph Mary de Jesus Diez de Sollano y Dávalos, Bishop of León by the grace of God and of the Holy Apostolic See, to our Most Illustrious and Venerable Chapter, to Our Faithful Curates, Venerable Clergy and Dearly Beloved and Faithful Diocesans; Health and Peace in our Lord Jesus Christ.

"Unfortunately it is the case that in this capital of Guanajuato some protestants have arrived, who call themselves of the sect known as the 'Evangelical Church,' and who, in the midst of an entirely Catholic people who glory in having for their patron the august Mother of God, have not hesitated to scatter a tract, in which, under the title of 'What Do the Protestants Believe?' they have set down a heap of heretical errors, commencing by denying to the illustrious Virgin Mary the title of Mother of God; going on by denying the real presence of Jesus Christ our Lord in the sacred Eucharist; rejecting the divine traditions; calumniating the Sacramental Confession; and refusing to recognize the dogmas of the Holy Mass, of the existence of Purgatory, of the Invocation of the Saints, and of the veneration of the sacred images; and trying to take away from the people even the comfort of going to the Mother of God in their afflictions, and of satisfying Divine Justice with indulgences."

Five days after the reading of this edict in the churches of Guanajuato, that is to say on March 17, a mob attacked an employee of the mission in the street, but the police protected him, taking him back to the residence of the missionaries, in front of which the mob stood and yelled for hours: "Death to the pro-

testants." Later, the commandant of the police informed us that in the midst of the multitude there were three priests inciting the people to these acts of intolerence.

A few days later, in the same month of March, two Mexican preachers arrived, their names being Francisco Aguilar and Jesus Ramirez, and, on the second of April, they commenced a series of services in the missionaries' home. This second of April was Sunday, and at the morning service there were twelve present, and at the night service there were thirty-two (1). After these services had continued for three weeks, the attendance had become so large that it was necessary to rent a more ample place for the meetings, for the number of attendants went up to one hundred and fifty.

In the same month of April, the Rev. S. W. Siberts and his wife came to join the mission, and the work continued with enthusiasm and great success. A large class of probationers was formed to whom private instruction was given, while the public services continued and were largely attended.

---

(1) Don Nabor Valtierra, not over a month before his death and while we have been writing this book, informed us that the "Founders" of Evangelical religious services in this city, apart from the mission workers themselves, were: Lawyer Pedro Delgado, Nabor Baltierra, Francisco Manriquez, Guadalupe Cuevas, Zeferino Gaytán and Pablo del Rio, the grandfather of our present Dr. Pablo del Rio.

But the Catholic church lost no time in stirring up more and more hostilities in the public mind against these humble disciples of Christ, who were doing no other than obeying the last command of the Master when he said: "Go ye into all the world and preach the gospel to every creature." Now this year of 1876 was the year of Don Porfirio Diaz' revolution, and in the fall, when preparations were being made for the battle of Silao, fifteen miles distant from the city, not only all the soldiers were gathered there, but also all the police were taken away from us. Then the fanatics took advantage of the occasion and got up a mob which filled the street of Belen, where, in the house now marked No. 7, these missionaries lived. They had accumulated a large number of adobes in the house and these they piled up against the door of entrance and the window toward the street, and defended themselves the whole day until help arrived. Their losses were thus limited to the breaking of a great number of window glass, and the profound affliction of their two young wives, each with her first born in her arms, who walking up and down the whole long day sang hymns and thus consoled their own hearts and those of their faithful husbands.

In the midst of these scenes of violence and persecution, more worthy of devils than of

those who claim to be the followers of the meek and humble Nazarene, one of our most respectable citizens came along the street, and, meeting the captain of the mob, he inquired what was the matter. When it was explained to him that they were trying to kill the protestants, he put in his most earnest protest against the proceedings. The next day this same gentleman, whose name was Joaquin Wario, called on these missionaries in their home to condole with them, and to ask their pardon for the barbarity and intolerance of the clergy and their followers. Mr. Wario was highly indignant, and that simply because of the humanitarian sentiment that such scenes awaken in all but the most stony-hearted fanatics. He therefore desired to suggest to these strangers, whom he had never seen before, that they move to the house marked with the letter S in front of the city hospital, only a little over a hundred steps from where they then were. This house was strongly built of stone and its second story was very high. He went and rented the house for them, and they moved at once. The owner of this house was Santos Acosta, a Mexican who had been in California among the gold seekers of 1849, and was very liberal. In him Mr. Wario confided absolutely for the protection of these foreigners, whom the catholicism of the city was making such efforts

to destroy. The owner of the building conducted a store on the first floor.

Only a month later all the armed guardians of peace and tranquility were again taken out of the city, and the friars took advantage of the opportunity once more, and got together a mob whose numbers were estimated at ten thousand. These attacked the house with great fury for many hours. Seeing that there was imminent danger to the lives of the missionaries, Mr. Wario went into the store, and from there he ascended to the second story, dressed and disguised the poor missionaries as "peones," and took them out through the midst of the mob without anybody noticing the ruse. He then conducted them around the whole block and back to his own house in full sight of the mob once more, and there hid them for three days in the third story of his house until peace and quietude was once more established.

This Mr. Wario continued to live in the same house to the end of his life. It was not until twenty-five years later however, after he had carefully and slowly observed the character of protestantism and its followers, that he himself became an evangelical Christian. Before the day of his death he had come to be an official member of the church of Guanajuato.

III.

MORE PERSECUTION.

THE dangers to the lives of the missionaries, were such that when they passed through the streets, they chose to use a closed coach in which to go to the hall where they celebrated their public services, and when, in February in 1877, Dr. William Butler, superintendent of the mission, came to visit them again, the missionaries, Craver and Siberts, presented him with an account of eighty six pesos which they had paid out for coach hire. It seemed difficult for Dr. Butler to believe that conditions were so bad as they painted them to him, and so the whole company started out on foot to go to the hall; but, before they arrived there, someone threw down at them, from the top of a building,

a large slab of stone which striking on the sidewalk at their feet flew into a multitude of pieces. After this grave menace to their lives, when they had returned to their residence, as brother Siberts related to me, Dr. Butler said to them: "Where is that account of what you expended on the coach? I am going to pay it to you, and I desire that you continue to use the coach as a very proper percaution which due prudence in the case fully counsels until this fanaticism shall have been destroyed."

Even as late as the year 1884, the Rev. A. Gamboa, pastor in Silao, five leagues from here, after preaching one night mentioned among the brethren his intention of starting out early the next morning on horse-back, accompanied by his sexton, to go on a preaching tour to Cuerámaro, a distance of forty-two miles. During this service some disorderly persons had been molesting the meeting, and, when they knew what he had said in his conversation, they prepared to attack him on the road the next day. The start was made about four o'clock the next morning and when they had gone only about a mile and a half, three armed men, also mounted on horses, attacked them from behind, firing pistols, instantly killing the sexton, and following and firing at the pastor as he ran for a quarter of a mile farther,

when they pierced his right lung with a bullet and he fell to the ground; and, when his persecutors arrived, they said: "He is dying", and passed on. Three hours later a freighter, passing that way, gathered him up, and carried him to his home. After many months he recovered and continued his ministry for nine years longer before his death. The police found one of his assassins, who later was executed for his crime. Afterwards still another went about Silao boasting that he had killed a protestant The authorities arrested him, but his fellow religionists, though they had seen him wound a member of our church with a knife, refused to give testimony against him, and he was finally set at liberty.

In June 1884, the clergy in the city of Celaya incited the mob in such an inflamatory way against our pastor there, the Rev O. Torres, that, on the twenty-fourth day of the month, a mob of some three thousand persons attacked the residence for two hours until at last they broke down the front door. The Rev. A. W. Greenman, Presiding Elder, was with them that day, and they went over the back wall into a nieghboring property, and shut themselves up in a small room that had a strong door. The mob rushing into the parsonage shot and killed instantly the servant woman,

and, not finding the missionary workers, went around the block, searching in the houses where they might have escaped, until they found where they were. Some two hundred of them in the court of the house hammered and pounded away at the door until, partly opening it, they wounded with stones and bullets both Mr. and Mrs. Torres. She lay on the floor as if dead, and the two men, each holding a shoulder against one of the leaves of the double door, determined it was time for self defence, and, drawing their revolvers, fired into the crowd, Mr. Greenman firing one shot and Mr. Torres two. One person was killed and two were wounded, and the cowardly two hundred fled from that inner court to the street. Not until then did the military intervene, and, placing the mission workers between two lines of soldiers, conducted them to the train, and allowed them to leave the city. The mob took all the furniture from Mr. Torres house and piled it up in the middle of the street, right in front of the prefect's house, and there burned it, without being disturbed in their operations by that functionary.

Six years later, in the same city (in the year 1890) a multitude of fanatics attacked our place of worship where Brothers Lucius C. Smith and Samuel W. Siberts were conducting

services, and while Brother Smith was preaching, they wounded him in the forehead with a stone.

We have referred to these few specific cases as samples that amply demonstrate the hostility of the Catholics of this region against all religious dissent.

Our mission established work in seventeen cities and large towns in this region, and, although for a short time many listened to the gospel, the persecution decimated the congregations.

Every other denomination than our own abandoned their work in this region, we alone persisting in it.

In the city of Guanajuato on August nineteen 1876, Simón Loza, a student in the state college, was licensed as a Methodist preacher, and later became one of the leading members of our Conference, working faithfully and with great efficiency until the day of his death in the city of Puebla in March, 1889.

In February, 1877, a day school was opened which after a few years was divided into two schools, one for each sex, but they were unable through a series of years to secure more than forty pupils between them both. At the begining of 1880, we bought a property at number 47 Plazuela de San Francisco, for ten thousand pesos. In it Brother Craver prepared a hall

32 ft. square, and also a residence for himself. At the end of 1883, the Rev. Duston Kemble took charge of the pastorate and continued therein for three years. During the eight years of the pastorate of Brother Craver, 374 members were admitted on probation to the church, of whom 147 were received into full membership before the end of his pastorate. Brother Kemble received during his three years 70 probationers, of whom he admitted 34 into full communion. During the year 1887, the Rev. Abundio Tovar was pastor. He recieved 6 probationers, and from among them and the former probationers, he admitted 14 into full communion. Rev. Lucius C. Smith then held the pastorate during the years '88, '89 and '90, receiving 90 probationers and 64 in full communion. During the years '91 and '92, the Rev. Manuel M. Perez was pastor, receiving 18 probationers and 10 into full membership. All these pastors in the course of 17 years received 558 persons on probation, 269 of whom continued faithful, and were admitted into full communion; and when we made a careful study of all this history in the year 1898, passing many hours at it in various sessions of the Official Board, only 32 persons were still found to be residing in Guanajuato and continuing faithful in the gospel.

The ministers who had labored in Guana-

juato were among the most able and consecrated of all the ministers working in this country. Besides those who had been Pastors in Charge, there had worked with them as Assistent Pastors, Simon Loza for six years, Sr. Gamboa for four years, and Sr. Abelardo Rivero for three years. Among those converted during these 16 years there were many sincere men of profound convictions, some of them being men of excellent talent. Seven of them entered the ministry, and others worked in other relations with the church (1.) There also came from this congregation many students of both sexes who went forth to study in our schools in Mexico and Puebla, many of whom continue until the present day among the faithful and consecrated laborers in Christ's vineyard, as ministers, teachers, etc, (2.)

NOTE: (1)—PREACHERS:
Simón Loza,
Donaciano Paz,
Lucas G. Alonzo,
Nicolás Guevara,
Juan Patiño,
Ignacio Gaytán,
José Olvera.

EXHORTER:
Jorge García.

TEACHERS:
Andrés Cabrera.
Ramona Cabrera,
Federico Zavala,

COLPORTER:
Hipólito Aguilar.

HOUSE TO HOUSE VISITORS:
Dolores Rodríguez,
Irene Loza,
Refugio Zavala,
Graciana Ramírez,
Daría Barbosa de Olvera.

NOTE: (2) --STUDENTS WHO BECAUSE PREACHERS:
Ignacio Chagoyán,
Pedro Paz,
Genaro Paz,
Adelaido Bribiesca,
Macario Bribiesca.

DOCTOR:
Pablo del Río.

History has demonstrated that the Guanajuatenses are valiant people, not easily forced under the tyranical power of the Roman Autocracy, and that, notwithstanding mortal persecutions, many of them have preferred the liberty which God gives to all, and even requires of us that we should use it, as we find in the words of St. Paul, when he says: "Examine all things, hold fast that which is good." The Guanajuatenses saw social and financial ruin, in the boycott of the ancient persecuting church, fall upon all those who examined and accepted the gospel, and nevertheless others continued to examine and accept the gospel only to find that the owners of the houses in which they lived, inspired by the friars, cast them out into the street, and that their employers, hearing the complaints of the fanatics, calling them apostates and "condemned," cast them out of their employment, and, when finding that none would rent them houses, employ them or be employed by them, just as had happened with their predecessors, they also were forced to leave the city, to seek a place among strangers where they were unknown, where

---

TEACHERS:
Antonio Bernal,
Juan Díaz de León,
Juana Gutiérrez,
Cliceria Chagoyán,
Lugarda Chagoyán,
Severiana Soria,
Ernestina Sánchez,
Joel Soto.

they might earn a living for themselves and their families.

The Annual Conferences, and the bishops who presided over them, thought it was necessary to find some special means which would be able to conquer this fanaticism, in a region infested with a hierarchy such as Christ described, in the case of the Jews, when he said: "Ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

Here is a photogravure of the patent giving the title of "City" to Guanajuato issued by Phillip V. of Spain in 1741.

IV.

APPEAL TO THE MEDICAL ARM.

The first thing that was done in view of the terrible resistance of this territory to our propagand was to retire therefrom all our missionaries, taking them to other parts of the field where there was less resistance to our work. The second was to do the same with all our native workers of large experience, as Brothers Loza, Gamboa and Tovar. The third was to gather togethar in six circuits all the seventeen towns and cities and place them in charge of six native brethren. The fourth was to remove from this part of the District the larger part of the money that had been coming to it from the appropriations of the Missionary Society, investing it in the same more fruitful regions where the workers had been taken, till so little money was left on the District for car-

rying on the work that when a new Presiding Elder was appointed in January 1892, he had to receive from his predecessor a deficit or debt for over-expenditures on the District of 1,200 pesos, it being necessary a little later to reduce the number of circuits to five and afterwards to four, in order to be able to maintain them on so small an amount of money as had been left.

Christ had given the command to his first evangelists that when they were not received in any place they should shake off the dust from their feet against it, and go to other places. This is exactly what was being done in Guanajuato.

I had been pastor in charge of the English congregations in Pachuca, Santa Gertrudis, Real del Monte and Omitlan during the years 1885 and 1886 and of the Circuit of Pachuca among the Mexicans during the latter part of 1886 and first half of 1887, at which time I was transfer red to the Presidency of our Theological School and Collegiate Institute in Puebla, where I labored a little over two years.

I had been deeply impressed by the difficulty of access to those whom we should evangelize, because of the fanaticism of some, the pretended fanaticism of others and the indifference of still others. and the fear on the part of all lest contact with the missionary would

become an occasion of harm to themselves, if not in a spiritual sense, at least in a social or economic sense. I had thought much on these things, saying to myself: "Would that I had finished, not only my theological, but also my medical studies, in which I was so greatly interested when contemplating the missionary career, but the which for various reasons I had not been able to terminate before coming to this country."

In August of 1889 I returned to the United States and took a year's course of medicine in Indianapolis and another in Louisville, at the end of which time I was able to pass my professional examinations and return to Mexico in July 1891.

When I lacked only six months of finishing these studies, I was visited by Bishop Ninde, accompanied by my former professor of systematic theology, the Rev. John Miley. The Bishop explained to me that he desired that I return to Mexico, in order to make an experiment with the Christian use of medicine, to see whether we could overcome some of these difficulties which were so greatly detaining the progress of the gospel in this country. I answered that he would not have to urge me on this subject, because it was precisely my idea, and that I had made all my plans looking thereto and desired to

return as soon as I had finished my studies. He returned to his hotel that night, and at once wrote a letter to the Missionary Society in New York, indicating his plan and asking for the approbation of it by the Board of Managers.

All this involved an innovation of the greatest importance, in that for the first time in the history of modern missions was it proposed to send a medical missionary under denominational auspices to a Catholic country, where the medical art was understood and practiced after the style of the most modern countries of our day. Formerly the Missionary Societies of the evangelical denominations had sent all their medical missionaries to the pagans, first, because otherwise their missionaries of other kinds, as ministers and teachers, sickened and died there without the skillful care of truly scientific medical men; second, because of their compassion for the poor heathen who, in their physical afflictions, suffered in an indescribable manner, not only because of their infirmities and wounds, but even because of the maltreatment of those horribly ignorant men among them who reputed themselves as healers and many times did more harm to them than the diseases themselves from which they suffered, and third, in the interest of evangelism which without doubt

formed a component part of Christ's motive in his own use of healing as well as in commanding its use on the part of his evangelists.

Only three notable cases had occured before this time of the use of medicine among Catholics for the purpose of their evangelization, and these were the following:

In the year 1838 a Dr. Kalley of Edinburg, who was possessed of a sufficient fortune to assure his support, went to the Madeira Islands, where he attained to a success so great that he was thrown into jail, from the which he escaped only by the intervention of England, and by agreeing to an arrangement for his own banishment from the island. He then went to Brazil where he continued his propagand with great success, and thousands of his converts in the Madeira Islands had to immigrate to Brazil, to the United States and to many other places, because the government of the Islands would not tolerate their presence there.

In the year 1852 a Dr. Wallace was laboring as a medical missionary for the Edinburg Medical Missionary Society in an effort to extend the gospel among the Catholics of Ireland, and he had great success therein.

The third case was that of the mission in the Cowgate, in Edinburg, to the which we made reference in our former volume on

"Christian Healing; or, Medico–Evangelism," Chapter IX., in which the medical work brought a complete reform of the terrible conditions which prevailed in the colony of Irish Catholic families that lived there.

The innovation on the part of Bishop Ninde and the Board in New York did not pass unnoticed, but on the other hand those most instructed in these matters in Mexico, perhaps because of conservatism, immediately made urgent and repeated representations before the Board, protesting against the undertaking; but in December 1891, the arrangement was reaffirmed in New York, and we went on with our experiment in the use of this new arm in the evangelism of Guanajuato.

V.

OBJECTIONS TO THE MEDICAL WORK.

DIFFERENT classes of people present different kinds of objections to Christian medical work, according to their point of view; and in Guanajuato we have come in contact with all the objections which it is common to find in any other part of the world.

Those who feel no interest in the evangelization of sinners insist that Pagans, Mohammedans and Catholics have religions plenty good enough for them, and assert that, if we begin to preach the gospel among them, we simple stir up quarrels and public disturbances on religious questions, something which results not only in the damage of those whom we are trying to evangelize and of the evangelists themselves, who are sometimes ass assinated, but

which also greatly damages the interests of the unbelievers and the indifferent, upsetting their business operations and bringing down on their heads many maledictions because of their non-participation in religious affairs.

This same class of persons also says: "Charity is great and good. Heal as many people as you please, Good Friend, but do not say anything to them about religion, because they are exceedingly stupid, and therefore unable to understand or be profited by anything that you can say to them in this line." Here we were also assured that from the moment we should begin to read the Bible among our patients, they would not again return to our dispensary, because of their well known fanaticism and intolerance of religious dissidence.

Partizans of the prevailing religious forms and practices accused us of trying to make proselites, or as corruptors of sound doctrine. Even some of our associates in the work of evangelization objected, saying, first, that we did not need more doctors than we already had in this republic, asserting that they abound on every hand, and that even specialists existed in every large town, and that there are no better doctors in all the world. And, second, they lamented so great an expenditure in what they called "charity," when our mission funds

were so scarce for use in churches and schools which they considered to be more missionary than the medical work. That is to say they objected to the medical work because they looked upon it more as a charity than as a missionary agency, it being evangelism that they most highly esteemed.

During 28 years the experience attained in the medical work in Guanajuato has proved the error of all these objections, just as has happened in all other parts of the world. The Rev. John W. Butler, D. D. in his history of our work in this country, in the beginning of our history in Guanajuato refers to one objector to the establishment of our ministerial and school work in the city, who alleged that the religion of the Guanajuatenses was plenty good enough for them, and who was assassinated by their coreligionist a little later, proving, that said religion was not plenty good enough, even for the security of the life of this objector.

It has not turned out to be true that the sick poor are so fanatical that they will not continue their attendance on our dispensaries once they observe that we there read the Bible, and talk to them about Christ and His word. Nor has it been found to be true that they are so stupid that they cannot understand anything of what we explain to them, because thousands

of them have understood and have given the most fruitful attention to our words. It has not been true that the persecution we have awakened with this work has caused the assassination of anybody, though these same people were assassinating our workers before we began our medical work, and even if our work had aroused an opposition causing assassination as in the case of the preachers who preceded us, when they were unaided by the mollifying influence of these beneficent labors, nevertheless have we not just as much right and good will to become Christ's martyrs, as millions of others who have preceded us, either in the evangelism of this world, or yet among our valient soldiers, who in these last days have so freely and willingly given their lives to be sacrificed upon their national altars? But on the contrary the preaching of the gospel on the part of our doctors has greatly increased public confidence in them, due to the demostration found therein of the true piety of these doctors and their consequent honorability, unselfishness, kindness, and untainted interest in securing the reestablishment of their patient's health. As a consequence the esteem of our doctors on the part of the general public has been most grateful to contemplate, because it has contributed in large degree to the disappearance

of those intense and unfortunate prejudices which have cursed society for generations before our day, thereby increasing greatly tolerance, mutual respect and love for us among all fractions of society, Catholics, Protestants and unbelievers alike.

It has proved true that this work involves a charity of the largest and most apreciable sort, but at the same time it has demonstrated itself to be also an agent direct and indirect of evangelism of the largest and the most intense character, bringing to Christ in the spiritual sense an extraordinarily large multitude who formerly were not only buried in the darkness of ignorance, but also were often overwhelmed in vices or crimes. While it is true that, properly carried on, this kind of work requires the expenditure of a large amount of missionary money, it is not true that, because this money is expendeed on charity, it is therefore less devoted to missionary ends than when expended in any other form of the labors by which Christ is undertaking to turn sinners to justice and to salvation.

Having graduated from medicine in Louisville, Kentucky, the 18th of June 1891, myself and family returned to the country, arriving in Guanajuato the 10th of July. Having received orders to take up residence in this capital city

for six months until the arrival of the Annual Conference in the following January, at which time I was to receive a definite appointment, we were instructed to cooperate with the then pastor in charge, the Rev. Manuel M. Perez, and see what beginnings we could make in the opening up of the medical work. I was not provided with any money beyond my own salary, and even the rent of my residence had to be borrowed by the Presiding Elder, the Rev. Samuel W. Siberts. In view of the delicacy of the situation, and neither having sufficient money, nor sufficient understanding of the methods of proceedure for the carrying on of medical missionary work for evangelistic purposes, I did not put up a professional sign, nor announce myself publicly in any form. Little by little it became known that I was a physician, and quickly the poor began to learn that I perscribed and provided medicines without standing on the amount of money they could pay me therefor, and, during these six months, exactly 200 persons called on me for professional services, giving me a total of ninety-eight Mexican dollars for my work and medicines, and receiving 700 services in the form of consultations, visits to their homes and surgical operations.

Bishop Charles H. Fowler presided over

our Conference in January 1892, and named me Presiding Elder of the Northern District, which included the territories of the states of Querétaro and Guanajuato. "Put up a sign," said he, "to announce yourself publicly in the customary ways of the country and try to demonstrate to us how great a service the medical arm may be able to give in the evangelization of Mexico."

Coat of Arms which Phillip V. of Spain had devised for the city of Guanajuato, as photographed from the original Charter of the City.

VI.

DIFFICULTIES TO BE OVERCOME.

OVER our door we put up a professional sign in the usual form, and in a month had 40 patients a day. We had already discovered the necessity of providing our own medicines for our patients, because some of our pharmacists had taken to adding an emetic to every formula we wrote, in order to cause a strong nausea in all our clients. Other pharmacists would charge exhorbitants prices, and still others would insists on those who would have our formulas filled that they should go to some other doctor and get his signature to the

The house we own at 47 Plazuela de San Francisco, now the home of our "Morelos" Boys School.

formula before they would fill them. There were still other reasons why we should set up a full stock of medicines in our house, one of which was that we might give medicines more cheaply to the poor. Nearly all of these patients had chronic diseases, and, because of their poverty and ignorance, they had formed the custom of consulting a doctor and of taking the medicine prescribed which usually would last them only one or two days, and then waiting a few weeks to see whether it worked a cure or not, and, if not, they would turn to home remedies and other things little better than witch-craft, and, in the course of time, they would once more consult a doctor; most generally not the first one they had consulted, but some other. One patient said to me that I was the 36th doctor that had consulted.

From all these observations, I interpreted the necessity of providing the people with medicines ourselves, in order to be able to provide them with sufficient medicine to last them many days, so as to produce a betterment in them sufficient to induce them to return, and also to be able to furnish them at so low a price as would not be prohibitive of their return. In this way I came to give to all these chronically sick medicine sufficient to last them generally for a week, and, when they came from

long distances and the character of the disease would warrant it, I would give them medicines enough to last them from two to four weeks; and I gave them not simply one or two medicines, but three, or four, or as many as would be useful and increase the results to be attained. In this way I used an immense amount of medicine, but greatly increased the efficiency of the services rendered to all these people so sunken in poverty and ignorance.

The number of people to whom we had access continued to be very great, but we had to struggle with many and very great difficulties also.

First, the lack of a Medical Missionary education. I had been duly educated in medicine and was sufficiently well acquainted with this art. I had also been educated in a Theological Seminary, and had learned as it is taught in these centers, not only the Bible, but also the pastoral methods, fully. All my life I had also observed the work of the church in all its customary forms among the people where I was brought up; and I had participated in the same, having lent my services in the Sunday School for more than twenty years, as a teacher of classes, as organist, chorister, and superintendent, and I had also worked as assistant pastor, as a pastor-in-charge and as an evangelist, but in

my country I had not observed any Medical Missionary in the use of his knowledge and the practices of his profession for the service of Christ and the evangelization of souls, nor had I participated with any such, as helper, or in any other form, so that I might inform myself or become skillful in those practices; nor much less had I had an opportunity of studying a course in Medico-Evangelism for a few years in a manner similar to that which it was my privilege to study in relation with the pastorate, while I so joyfully pursued the course of studies at Drew Theological Seminary for three years.

I had simply read a small amout of the Medical Missionary literature that a few of the Medical Missionaries throughout the world have written. But that was not sufficient to set me up properly in the great department of the medical work of Christ, at least not on an equal basis with the wise and kindly instructions I had received in relation with the vocation of the ministry; I had to "feel my way," as the Apostle says, if perchance I might discover adecuate methods for the use of the medical art for Christ.

Second, the Lack of Money. The Missionary Society did not set apart any appropriation of money to help me. For 700 services rendered

the first six months, I received from the patients 98 Mexican dollars. The necessity also of setting up a stock of medicines large enough to be able to provide two or three thousand doses a day for my patients, greatly oppressed me, and called to my memory the fellow-countryman of Moses who had to make bricks without anybody furnishing them straw.

Third, Lack of Helpers. At first my wife tried to help me manage the people and the medicines in so far as she could.

In the year 1892 I lent 9,000 services to 1350 different patients and received from them the total sum of 667 Mexican dollars. The latter part of the year Señor Evodio Torrescano, a student in the fourth year of medicine in the state college, helped me occasionally, as much as 40 days alltogether. He was willing to dedicate all his time to helping me during 1893 for 480 Mexican Dollars, but from where could I secure so large an amount of money, when without this expense I had by no means had a sufficient income the year before to cover the cost of the work.

I consulted the matter with Bishop Foss and introduced Evodio to him, but he was unable to give me one word of advice.

In my great perplexity, I resolved to accept the services of Sr. Torrescano, and, when I

came back from the Annual Conference, I found that the "Colegio Juarez," our girl's school, was in the necessity of immediately abandoning the house it was occuping, because of an outbreak of typhus fever, and, as up to that time fanaticism was still so great in Guanajuato that it was difficult for us to s cure any large houses for rent, I gave up my residence and moved my home to Silao, 15 miles distance by rail.

Medical Offices in my residence in Silao.

VII

APPROACHING VICTORY.

I was, however, very dissatisfied with my method of prescribing for the multitude without first preaching the gospel to them in the most open and frank manner. I therefore wrote to Philadelphia to Bishop Foss, asking him to secure me $200 from the Missionary Society to help me in organizing a new outfit of medicines in Silao with the purpose of opening there a dispensary in full form with open preaching of the gospel as Christ himself practiced it in Palestine. He secured the money for me, and I opened the dispensary in May 1893, after having first distributed circulars inviting the poor to gather in our mission chapel

on Wednesdays and Saturdays, where I read and explained the gospel to them, prayed with them, and prescribed for them one by one in an adjoining room. The numbers of those who attended these gatherings grew so rapidly, and the results of the work carried on in this form seemed so very satisfactory, that in August I changed my work in Guanajuato to the same form, keeping open there on Tuesdays and Fridays, whereas on Thursdays I opened dispensary work in the adjoining county seat of Romita, some nine miles from Silao. I saw and visited as high as seventy patients a day.

God helped me mightily all this year through. We gave 16,426 professional services to 3,560 different persons and received from them in money $ 1,712.86. The work was so overwhelming that, in January 1894, Bishop Fitz-Gerald appointed the Rev. Ira C. Cartwright as pastor in charge in Guanajuato that he might strengthen our pastorate, but more especially that his wife, who was a graduate of medicine in Chicago, might help with my medical work in this city. In this year of 1894 we extended 25,733 services to 7,612 different persons, receiving from them the amount of $ 4, 089. 20. Notwithstanding this great increase in our income, we ended the year with a deficit of four hundred and forty-five Mexican dollars, the

which we asked and received from the missionary appropriations at the close of the annual conference. I continued with the Presiding Eldership, as formerly, and the amount and character of medical work which I was carrying personally began to threaten my health in such a manner that, at the beginning of the year 1895, Bishop Joyce arranged for Dr. Geo. B. Hyde of St. Albans, Vermont, to return to the country and help me in Silao. He arrived with his family in August,1895. Dr. William C. Roby of Denver, Colorado, also joined our work in Guanajuato in June 1896, and, in December of the same year, Dr. Harry L. Parrish of San Francisco,California, came to our medical work in Pozos, situated some 80 miles east of Guanajuato. At the end of 1895, I received from missionary funds, at the hour of redistribution, the amount of $712. to pay the deficit of the former year, and at the end of 1896 the sum of $917 for the same purpose, having also received in December of 1896 a thousand pesos for indemnization on the part of the Board in New York for the damages caused to our earnings in Silao by the absence of Dr. Hyde for three months attending the Rev. Lucius C. Smith, who was dying of septicemia in Oaxaca.

In September 1894, Dr. Cartwright, after eight months of observing our medical labors

in the midst of the multitude of sick poor in the region where she participated most actively, was much impressed with the enthusiastic responsiveness of these people, including their friends, and the warmth of their salutations and conversations with her wherever they met in the street and elsewhere, and she was much impressed when she heard how the authorities for the former twenty years had been placing a full company of soldiers at every well known protestant house to protect us from the mob on the 16th of September, the national independence day. It seemed to her imposible that, in view of the then well demonstrated feeling of the multitudes of the poor toward us, it should be necessary to have these soldiers any longer. When she was told about how on these occasions the multitude always broke forth with their "Death to the Protestants,"and threw such multitudes of stones that they broke much glass and wounded many soldiers, she still insisted that it would be impossible for them to do these things now. She was told that one year before we had had a change of governors, and that no soldiers had been sent, and that we had experienced the usual outbreak of mob violence, whereupon soldiers were rushed to the points of disturbance. To this she answered that still another year of our work among the thousands had

been sufficient to make a complete change in this respect, and it was therefore her intention to take with herself her servants and her husband, and seat them all her children, on the front or outer wall of the long, narrow garden in front of the property, and there smile on the multitudes and salute the hundreds and thousands from whom she would receive the kindliest response. Said and done. The multitude came noisily along the streets with their hands and pockets full of stones, as usual. When they saw the Doctor and her crowd sitting in the front wall, there broke a great silence over all as, turning the corner, they filled the broad street in front of our property, 700 ft. long. It was a moment of intensity. Who could tell which way the tide should turn. At this moment someone yelled out: "Viva el Dispensario," or "L o n g live the Dispensary," and received ardent responses of "Viva." Another, pointing to the big signs of the schools we had situated on either side of the dispensary, called for "Vivas" for the protestant schools, to which the multitude responded heartily. "Vivas" were called for each of the three doctors whose services they were accustomed to receive in this dispensary, and they also were responded to heartily. Then some waggish fellow from the high steps going into the Catholic church in front called for "vi-

vas" for the Protestants, and this was given with a shout, followed by a general laugh and a throwing down of their stones on the ground, and lively, happy conversations were set up as the crowd moved on. The soldiers, standing by and seeing all this, marched back to their barracks, never again to be needed in front of the protestant homes and institutions of the city of Guanajuato.

We all gave thanks to God, and felt confirmed in our conviction that He was honoring the use of medicine for the advancing of the interests of our evangelization in a supremely rapid and grateful manner.

The Cartwright Family, their servants, and various Mexican Mission Workers.

Dispensary Workers and Patients.

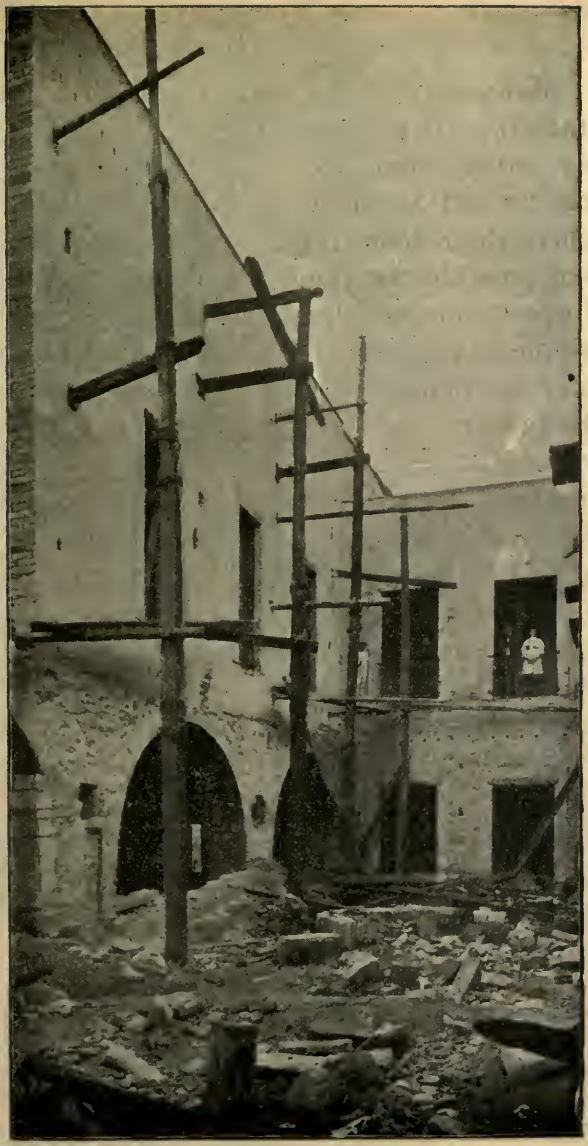
VIII.

SOME OF THE JOYS OF VICTORY.

July 1896 I had sent my wife and four children, ranging in age from two to eleven years, to live in the city of Paris, France, to begin the acquisition of certain modern languages which are now serving them so well since they are grown up and have begun independent careers, and almost the whole year of 1897 I spent with them in various European countries, returning to my work here at the beginning of 1898, after leaving them established in Friedrichsdorf, Germany.

January, 1898, seems to be a good date at which to halt a little to make a study of the results thus far attained, during the first six and a half years of our medical work.

During this short time we had extended 105,386 professional services to 28,581 people, who had paid us $17,528.47, Mexican money, while the Missionary Society had given us $3,373. in the same currency, apart from the support of one, two or three doctors according to the year considered. A property had been bought with a 700 ft. street front and 150 ft. depth, on Pardo St. in Guanajuato, at a cost of $10,000. Mexican money. It was divided up so as to provide a residence for myself, places for the dispensary and the hospital, for the construction of a church, and also for extensive edifices for our Juarez Girls' Schools. To help us in making this purchase the Missionary Society gave us $3,400, U. S. Cy. and the Woman's Foreign Missionary Society $3,000, Mexican money. The property had cost originally $100,000, because it is artificially-made ground, formed by pulling down the mountain and filling up the valley. The family who sold us this property acquired it by the foreclosing of a $40,000. mortgage. The persecution of the clergy, and their continous demands made upon the owners that they put us out into the street, so far from bearing the fruits desired, brought them to the resolution of almost donating us the property, and all this because of their great appreciation of our work in succoring and educating the poor.



PART OF THE CONSTRUCTION OF 1896.

Many of the sick plead with us continually to take them in and care for them, for frequently they came from great distances, and other times needed attentions impossible to be given them in their homes, and in other cases the only relief possible for them depended upon surgical operations so delicate that it would be impossible to perform them unless we had them under our immediate care and direction. Notwithstanding our continual protest of poverty and inability to construct the hospital and then to undertake the great burden of its maintenance, with much frequency they would insist and give us money. After buying a ticket to the dispensary for 12 cents. and being refused the privilege of remaining in our house, they would lay down on the table all the change they had left, and say: "You must build us a hospital, take this to help you". By the beginning of 1896 some $1,600.00, Mexican money, had accumulated in our hands, and we proceeded to invest the same in construction before we left for Europe.

During these years we saw great results wrought by God in many souls. Many patients and their friends began to know evangelical people from near at hand, and no longer needed to depend on the biting characterizations of the clergy for a judgment of us, as they so often

loved to explain to us. It is readily understood that the opinions they formed of evangelical Christians were much more favorable than those they received from their clergy. Numerous patients visited the dispensary many times, and not a few of their friends would often come with them for no other purpose than that of hearing the gospel. Those who accompanied their friends to hear the gospel in the dispensary, did so because they were still afraid to go to our church. They found it cost them less persecution to come to the dispensary.

In one of these years we sold a thousand Bibles, Testaments and portions of the scriptures in Guanajuato's dispensary alone.

I usually directed the religions services in the dispensary myself, but at times, due to my intense fatigue and the great gospel zeal of Brother Cartwright, he would direct these services. Once after he had directed them, at midnight there came a call, and he understood they wanted his wife to visit one of the patients she had prescribed for that day. The two arose, dressed and accompanied the messenger to a part of the city where the poor live. Brother Cartwright, entering the house first, and seeing an aged man on the bed, said to him; "My friend, here I come, bringing the doctor." Said the sick man: "You are the 'Señor' who talked to us so sweetly

today. I am dying. I did not send to bother the doctor, for it is not possible to do anything more for me; but I did not wish to die without first hearing from you some more of those precious words which you spoke to us today" This is only one of the many cases which the Divine Spirit awakened and illumined with his holy word, among the multitude of the sick and dying who sought the aid of our medical work.

Brother Cartwright talked and prayed with this brother, and the doctor continued to render him physical aid until he got well. He died a year later of another disease, rejoicing in the faith. Brother Cartwright saw him in frequent visits until the end of his life.

Our private practice in the office, and from house to house, was very heavy. In one of these years the number of private visits made to the homes ran up to 819, and a little latter to 1,684, and the surgical operations of a single year 1,281. I am going to make reference to one only of these cases, though I would like to write about a multitude of them.

One day I was taken to an inn where I found a poor mining man lying on the straw in a mow, groaning at every breath. His name was Don Eliseo Estrada. After investigating his case, I sent his friend Don Concepcion Orocio, who was with him, to my house to bring

me some instruments. I soon relieved his sufferings; and, when I showed him the horrible condition of his bladder, he was sure he was going to die. I persuaded them to hire a little room in front of my house, and daily I went over and irrigated his bladder, and talked to them for and hour at a time for three weeks. These two men, one of fifty and the other of thirty-five years of age, were there all alone, and, while I worked with the sick man, I talked to them of Christ, and of Him crucified, and the interest of Señor Orocio in the Word of God came to be a passion. He read it to his companion every hour of the day. They had not brought money with them to pay me for my work, so Sr. Estrada insisted on depositing with me the deed of one of his houses in El Cubo, a mining village where he lived at a distance of eight or nine miles. I accepted the document rather than to argue with him and returned it to him again after he was relieved, and he paid me my small bill.

Mr. Orocio was a black-smith, and he had inherited from his father several small properties, and up to this time of life he had carrried on a career of drunkenness and of quarreling, and as a consequence, had many wounds of bullets and knives on his body.

So great was his passion for the Bible that

he applied nearly all of his time, day and night to reading it to his friends and neighbors in El Cubo. After a few weeks, I wrote to the Rev. H. B. Hamilton, agent of the Bible Society in the city of Mexico, recommending this brother for the service of colporter, and he was so employed during the remaining ten years of his life. He canvassed over a large part of the republic and sold thousands of Bibles. Many times he told me of how he passed three-quarters of the night reading to those who were lodging in the inns where he stopped. When he traveled on trains, he was always reading to the passengers, and selling them Bibles and portions of the Scriptures. At last he died on a train in the state of Morelos with his wife at his side, having dedicated the last moments of life to the service of Christ and his precious word, which he first learned to love when he heard a medical missionary presenting it to his friend who thought himself to be dying. Before he died, he donated to the Missionary Society a good hall for its services in his native town.

Sr. Estrada lived a number of years longer. All of a sudden, once upon a time, he sent me a letter calling me to El Cubo, saying that he was in his last moments and wished to place in my hands all his possessions. On arriving at his side, I found him sitting on the floor, breathing

with great difficulty, and indeed he was dying from miner's consumption. He said to me; "Ask the loan of a mule in the reduction works in front, and take 4,000 silver dollars with you back to Guanajuato, and tomorrow bring me the notary for I am going to make you out a deed to my properties, including the cock-pit which I have lately built, in order that you may begin, with this little capital, the education of youths who I wish you to form into men just like yourself. I did all he bid me, and soon after left for Europe. After a year of absence, I found that certain persons who desired to inherit his goods, had begun suit against me in a court, and, because of certain defects of the writings which the notary had made, I lost a part of the capital, but I retained $ 3,000 with which I began a career of education of young people which resulted in benefitting a large number of the representatives of both sexes.

Rodolfo Ramírez was converted in the Valle de Santiago, sometime before this time, when he was a child of ten or twelve years of age. He was a very precocious youth and after attending a series of religious services in the house of his uncle without the knowledge of his mother who was a widow, he took it into his head to take all of her saints out in the back yard and make a bonfire of them, the

which he did. When he finished his primary course of studies with the honors of his class in his own town, he and his family came to Guanajuato that he might continue his studies in the state college, where he entered as a supernumerary student; but, at the begining of that first year, they gave him a scholarship for eleven years. He concluded his collegiate course and a long course in pharmacy as a boarding student in that college, and, as always happens in similar cases, he had reason to complain of the atheistical influences which surrounded him there. The school allowed him opportunities to be absent only a few hours each Sunday morning, and so he attended our religious services. He was superintendent of our Sunday School, and never have we had a better one. After his graduation he worked for a short time in drug-stores as a consultant and expert, and later dedicated all his time to teaching in the state college. He came to be president of the state college, and afterwards was superintendent of intruction for the whole state, and still later he was lieutenant governor, and finally the legislature elected him to the national senate in Mexico City.

Felix Flores was the son of an "hacendado," or planter, whose land was situated almost

RODOLFO R. RAMIREZ.

FELIX FLORES.

CONCEPCION OROCIO.

THE SILVA FAMILY CONVERTED ABOUT THIS TIME.

20 miles south west of Silao. When his father died, he administered the estate When I came to live in Silao, for nearly five years I journeyed on horse back or in a carriage a distance of more than 40 miles south west of there to Cueramaro, and the ranch at San José de Amoles made me a good half-way stopping place; so I made a habit of stopping and staying there two or three hours in the heat of the day to eat and to rest, and first Don Felix and afterwards his brother Don Pedro, took great interest in entertaining me and those who accompanied me.

Don Felix liked his cups, and this gave much ground for complaint on the part of his family, who claimed that he had run through with the paternal fortune. This Don Felix opened his heart to the gospel, and he and various members of his family accepted it with enthusiasm, and he left off his cups never to return to them again. He shortly changed his residence to Romita, a county seat which was also on our road to Cueramaro, and there, to the end of his life, he was the central figure in our work. I first opened a dispensary there (in Romita), buying a property and, a year later, organizing a Church.

IX.

GREAT SPIRITUAL VICTORIES.

Although our two schools were perfectly provided in all the elements necessary for winning the public appreciation and a great enrollment, at first they were not able to accomplish either, because of the fanatical boycott. In a half generation they had not been able to attain to an average daily attendance of above 13 to 19 among the boys and from 19 to 31 among the girls, but, after the medical work was begun, we found our patients most ready and anxious to enroll their children, so this first period of six and a half years, of which we are writing, the enrollment in the boys school reached 98 and in the girls school 119.

For this reason the Woman's Foreign Mis-

sionary Society joined us in the purchase of the ex-hacienda, or reduction works, of Pardo, so as to secure for themselves a site for the construction of the large building which it was now evident we must hastily construct to accommodate the increasing enrollment of girls. Later this step has been shown to have been most wise because of the hundreds of girls who now demand a place in our school. Through the influence of our medical work, our religious services also soon attained to such an attendance as completely filled our hall which measured 32 ft. on each of its four sides, and, in the case of our special gatherings, the space in front of the hall, and even the wide street, would be filled with people, and even the street cars could get by with difficulty.

From the discouraged company of 20 to 25 attendants on our religious services in the year 1891, we now rapidly grew to large and enthusiastic gatherings, and fervent convertions raised an aggressive and joyous spirit among our people. In the year 1873, the Rev. Victoriano D. Baez was pastor in charge, and for the years 1894, 5, 6 and 7 the Rev. Ira C. Cartwright was pastor in charge. As assistant pastors we had, in the years 1894, Brother Baez, and in the years 1895 and 6 the Rev. Eduardo Zapata, and in 1897 the Rev. Abraham Avila. During the

pastorate of Brother Baez twenty-five probationers were received and thirteen members in full communion. During the four years of the pastorates of Brother Cartwright, 257 probationers were received and 79 members in full communion. The influence of the medical work had made the multitude so much more accessible for us with the gospel, and, as we have already mentioned, the attendance on our services became very large and the spirit of the people enthusiastic and joyous, and our place of worship could by no manner of means contain those who desired to attend, and particularly on special occasions. The boycott was being successfully resisted, for our attendance became much greater than it was before the boycott was instituted.

Another great gain was being made, in clearing the atmosphere in the public comprehension of the case as related to us, so the people on the outside seemed to understand us better, and, joining us, they did not just seek to change church relationship, but knew that they had to have a change of the moral character and a complete renovation of their habits and social relations. For instance, it seemed to be understood that a married man, joining us, must inmediately legitimatize his marriage relations with his wife and children, and that

he would have to leave off the profanation of the Lord's day, as also all relations with the use of or commerce in intoxicating liquors and that he would have to meet and withstand a truceless persecution on the part of the clergy and their followers.

This was the epoch when Guanajuato acquired her reputation as a revival church. We had "protracted meetings" every year, sometimes twice a year, which lasted for several weeks at a time. It had been the opinion of some of our early missionaries, and of the native pastors, that these revival meetings, after the style which characterized the beginning of Methodism in the United States and England, were both impossible and undesirable in Mexico. They reasoned that it was necessary for people to have an evangelical education, and that only gospel hardened sinners needed to be thus exhorted to repentence, as in the case of the early Methodists, John the Baptist, and Christ himself; and it was also supposed that the excitable character of the Latin-Americans would give superficiality and lack of persistence to those who were converted in this kind of revivals. These reasons *seemed* to be so well founded that they were thought to be conclusive, but the experience of these years seem to have demonstrated the contrary, and that to an

extent that surprised all onlookers; for it was found that, in the use of this means, we had an eficacious access to the profoundest convictions, and the most complete transformation of character was speedily wrought among these people. In one of the revivals of brothers Cartwright and Zapata we saw a woman come to the altar, kneel down and begin to pray with great earnestness, it being only the second time that she had ever attended a protestant service; and that very night she arose from her knees with a shining face and testified to conscious salvation as witnessed in her heart by the Holy Spirit, according to the New Testament's promise (Romans VIII. 16,) This woman continued faithful and joyous and constant in her testimony so long as she continued to reside in this part of the republic. From that time on, not only in Guanajuato, but throughout our mission in Mexico generally, the former fears had to be abandoned, for it had been demonstrated, and that so repeatedly, that God can bring his truth to bear on the conscience, bringing men to repentance and faith in the expiatory merits of Christ without waiting for a generation, nor even for one year, in order that we may educate them up to an equality with those born in protestant countries.

Not only have revivals been a peculiar

characteristic of Guanajuato ever since the early day of which we are writing, but also their natural concomitant, the "class meeting," which has been so renowned in the history of Methodism in the whole world. For more than a quarter of a century these class meetings have filled the intervals between revivals, for the maintenance and the cultivation of that Christian experience which the soul acquires in the hour when it first exercises faith in Christ and receives the spirit which cries, "Abba Father," and knows that it has "passed from death unto life because it loves the brethren," and as never before hates the sins that formerly made it stumble.

Clearly the having added the medical work to the other evangelistic agencies in Guanajuato had saved our work from its depressed condition, and none may doubt the many and manifest evidences of the divine approbation upon this ancient arm of evangelism which have been so abundantly given us.

X.

A SPLENDID OUTLOOK.

The develpment of the medical work in Guanajuato went on most prosperously and gave every reason for entertaining the most confident hope on the part of the workers of our Northern District. Under the appointment of Bishop Fowler and his sucessors we had exercised the Superintendence of the Northern District as Presiding Elder from January 1892 for five years successively. From January 1896, Bishop Newman had also added to this appointment that of Superintendent of the Medical Work, as may be seen from the following list of the annual appointments which we copy from the Conference Minutes:

OUR GREAT "JUAREZ" THEATRE.

This splendid edifice was under construction for 22 years and cost about one million pesos. It was finished in 1895.

Beyond it is seen the Mint where for 150 years many millions of Mexican dollars were coined and sent to China where they formed the chief medium of circulation for three centuries.

OUR DOCTORS IN THE STATE OF GUANAJUATO IN 1896.

1. Dr. Levi B. Salmans, Superintendent; 2. Dr. Marguerite C. Cartwright, Guanajuato;
3. Dr. Geo. Byron Hyde, Silao and Romita; 4. Dr. Wm. C. Roby, Guanajuato; 5. Dr. Harry L. Parish, Pozos.

MEDICAL WORK.

L. B. Salmans, M. D., Superintendent.
Marguerite G. Cartwright, M. D., Guanajuato.
George B. Hyde, M. D., Silao.
Pablo del Rio, Pharmacist.
Juan Hernandez, Assistant in the Dispensary and Bible reader in Silao.
Andrea Vega, Bible Reader in Silao.
Refugio Zavala, Assistant in the Dispensary in Guanajuato.
Graciana Ramirez, Bible Reader in Guanajuato.

In June, 1896, the Rev. William D. Roby, M. D., of Denver, Colorado, came to Mexico and offered his services gratuitously to the medical work and was appointed to Guanajuato. Three months later, Dr. Harry L. Parrish of San Francisco, California, made a similar offer and was appointed to Pozos, and a few weeks later the Rev. Vicente Osorio, on finishing his studies in Puebla, came to Silao to take the place of Pablo del Rio who went to the United States to begin his medical studies. In September 1895, Miss Petra Bonilla Toral, one of the teachers of our girls school in Guanajuato had gone to the United States also to pursue a medical course.

In a former chapter we have described the great victories of the gospel in the city of Guanajuato due to the influence of our work of

"healing and preaching." From February 1893 I had lived in Silao, and had journeyed on horseback or in buggy each week to La Aldea and Romita, spending the larger part of the day each Thursday in the dispensary in this latter place and in seeing patients in their homes there. As already stated, there had been opened a most prosperous work in these places where, previous to this time, we had met with the most irresistable fanticism. I also visited Cuerámaro very frequently, some 33 miles beyond Romita, and my practice had greatly helped our cause there.

Many of the members of the church in Guanajuato had gone to live in a mining town called Pozos, some 50 miles to the east, and from there they came or sent their families very frequently to be prescribed for and were continually begging of us to establish work in their town. We resolved to undertake it, and, in December 1895, accompanied by Henry A. Bray, we passed more than a week there, prescribing by day in the dispensary form, and preaching by night and holding revival services. We organized a most virile church there, and the following month Bishop Newman sent Pascual Vilchis Espinosa as pastor to that place. In June 1907, Dr. Harry L. Parrish, having made a good start in the use of the Spanish language, went to Po-

zos to live. This brother is an excellent physician and he came to this country, impelled by the very best desires, to consecrate himself to evangelism in the proper use of his profession, and there was opened to him "A door both great and effectual" more quickly and with greater promise than that we have observed in any other part of our field. The same as Dr. Roby, he paid all of his moving expense coming to this coutry, the rent of his residence and offices in Pozos, and all the expenses of carrying on his medical work there. Each doctor brought with him his wife and one daughter, and their work raised the enthusiasm and the hopes of our people greatly in each of the cities where they resided.

The presence and help of Dr. Cartwright in Guanajuato was also had without burdening the financial side of our operations, because the church had to support her anyway, as the wife of the pastor of our church in this capital city, whether she practiced medicine or whether she did not practice medicine, and, as we have seen in the preceeding chapter, she was a worker of the greatest push and value to our cause. Dr. George B. Hyde who was added to our work in Silao August, 1895, was so great a help to us, that I was able to carry on my work after his arrival without so serious a menace to my health.

So that when Bishop FitzGerald came to this country for the second time, in January, 1897, he found the enthusiasm and optimism of the Northern District to be very great, because we were rapidly entering upon great prosperity in a region that, before the establishment of the medical work, had been the desperation of everyone.

Interesting Historical Table.

Year	Pastors in Charge	Assistant Pastors	Probationers Received	Totals by Pastorates	Full Members Received	Totals by Pastorates	Still Residing in Gto.
1876	S. P. Craver.	S. W. Siberts.	114				
1877	,,	Simon Loza.	56		58		
1878	,,	,,	41		17		
1879	,,	,,	26		14		
1880	,,	,,	39	374	8	147	18
1881	,,	,,	13		13		
1882	,,	,,	49		17		
1883	,,	C. A. Gamboa.	45		20		
1884	Duston Kemble.	,,	29		12		
1885	,,	,,	16	70	16	34	3
1886	,,	..	25		6		
1887	Abundio Tovar.		6	6	14	14	
1888	Lucius C. Smith.	A. Rivero.	66		37		
1889	,,	..	11	90	17	64	6
1890	,,	..	93		10		
1891	M. M. Perez.		6	18	3	10	5
1892	,,		12		7		
1893	V. D. Báez.		25	25	13	13	12
1894	I. C. Cartwright.	V. D. Báez.	53		18		
1895	,,	E. Zapata.	63	257	4	79	82
1896	,,	.	85		9		
1897	,,	A. M. Avila.	58		48		
1898	Leví B. Salmans.	..	33	33	14	14	35
		Total		873		375	116

BOYS' SCHOOL

Years	Teachers	Assistant Teachers	Enrollment	Average Daily Attendance
1880	Simon Loza			
1881	,,			
1882	,,			
1883	Conrado A. Gamboa			
1884	,,	Norberto Mercado		
1885	Norberto Mercado			
1886	Abelardo Rivero	,,		13
1887	Miguel Tovar			16
1888	Lorenzo Montiel			19
1899	,,	,,	14	15
1890	,,	,,		17
1891	Abraham M. Avila		21	15
1892	Enrique A. Bray	,,	26	12
1893	,,	,,	90	35
1894	,,	,,	95	38
1895	Abraham M. Avila	,,	97	41
8961	,,	,,	98	45
1897	,,	Lorenzo Montiel	91	46
1898	Lorenzo Montiel		73	32

GIRLS' SCHOOL

Years	Teachers	Assistant Teachers	Enollment	Average Daily Attendance
1880	Simon Loza	.....	....	....
1881	,,	.....	....	....
1882	,,	.....	....	....
1883	Srita. R. Cabrera	.....	21	....
1884	,, Laura Latimer	.....	25	....
1885	,, ,,	.....	32	....
1886	,, Wilson	Srita. María Mores	41	19
1887	,,	,, Fermina Ruiz	47	
1888	,, ,,	,, C. Chagoyán	46	21
1889	,, Ana Rodgers	,, Fermina Ruiz	59	23
1890			52	21
1891	,, Ida B. Walton	,, Fermina Ruiz y L. Chagoyán		
1892	,, Lillian Neiger	,, María Velaz	54	22
1893			83	30
1894			85	31
1895	,, A Van Dorsten	,, Petra Toral	119	41
1896	,, Effa Dunmore	,, Columba Zapata y L. Chagoyán	105	43
1897	,, A Van Dorsten	,, Severina Soria	109	65
1898		,, I. Chagoyán y M. C. Rodriguez	118	57

XI.

A SAD REVERSE.

BISHOP FitzGerald when he reached Guanajuato, began to reveal, little by little, his intention of dismantling the medical work. His first step in carrying out this purpose was to refuse to follow the precedent that he himself had established three years before, and which Bishop Joyce and Bishop Newmam had confirmed in the two intermediate years, and which had been approved by the Board of Managers of New York each time, which was that of including in the redistribution for the following year the deficit which had been had in the management of the medical work for the former year. In a former chapter we have

described how this Board of Managers of the Missionary Society had approved from the begining of my doing medical work without abandoning my ministerial labors, but without providing in advance any money for the carrying on of the work. After two years of these labors, they gave $ 200, as we have already mentioned, to help us set up a new stock of medicines in Silao for trying out a preaching dispensary there. As the work began to grow with rapidity, my annual account soon began to show a deficit, first of $445. then of $712. then $917. and finally of $1712. But it will be noticed that the amount of work carried on was greatly increased by the coming of so many doctors to my aid, and, while three of the four doctors were working without a salary or even rent or travel, still this immense increase in work, notwithstanding all our extreme efforts at economy, produced a gradually increasing deficit annually which was each time liquidated by the Board with the approbation and recommendation of the Bishops who annually presided over our Annual Conferences. These different deficits had been paid out of the following year's appropriation at the time of redistribution at the close of each Annual Conference, up till this time, when the Bishop refused to continue the method any further or

to take any steps whatsoever for our financial relief, and thus began a series of reverses which we are to enumerate in this chapter.

His second step consisted in excluding me from the Superintendence of the Northern District. He left me for one year longer in the appointment of Superintendent of the Medical Work and allowed me a year's vacation in which to join my family in Europe where they had gone the previous year.

Third. Three months later, in April, he removed Brother Zapata, the assistant pastor in Guanajuato, and stationed him in Puebla, promoting Brother Abraham M. Avila from the head of the boys' school to the place of Assistant Pastor left vacant in this way. Our boys' school had greatly prospered, so it had become necessary to support two teachers, as the law did not allow more than fifty pupils to each teacher, and our enrollment had reached ninety-eight. From this moment, however, this school was condemned to be a one-teacher school, miserably provided with furniture and other comodities for the following twenty-two years. It experienced a smaller and smaller enrollment until the taking of the revolutionary steps for its development which we will relate in the last chapter of this book.

Fourth. He conversed with the principa

friends of this work about the "Good Samaritan Hospital" which we had already commenced to construct, convincing them that it was not possible, either to construct, furnish or support such an enterprise, because of the immense amount of money needed therefor.

Fifth. His conversations with Hourwatkers, both before and after I departed for Europe, left them in such a discouraged state of mind about continuing the medical missionary struggle in this country that, before I returned from Europe, Drs. Roby and Parrish, with their families, had both abandoned us, believing that neither they nor I could stand up any longer against the difficulties which were being piled up before us.

Sixth. In the meeting of the Board of Managers in New York City during that year, and in the gathering of the General Committee in November, he presented our affairs in such a shape that, on his return to Mexico for the third time, in January 1898, we found ourselves wholly without missionary appropriations, as well as without the authority for paying these annual deficits as formerly, and even without the longer continuation of the salary which had been supporting Dr. Hyde for the former two years and four months up to that date.

Seventh. In the said Conference of January,

1898, he took the Cartwright family out of Guanajuato and appointed them to the high mountains of Puebla, where no one was acquainted with the Spanish language save only the county clerk who was sent there by the government to keep the public records.

Eight. He removed me from the Superintendency of the Medical Work, and appointed me to the pastorate left vacant by Brother Cartwright in Guanajuato, saying to me, in explanation of this appointment, that from then on I would have no relations with the medical work. I answered in return: "How is that, I to have no relations with the medical work from now on?" to the which he replied: "I mean by my appointment."

Ninth. He arranged with Dr. Hyde to take possession of my medical equipment, the which I had left in his hands when I departed for Europe ten months before, and which at that time was worth $4,207 according to the inventory by which I delivered it over to him.

At the conclusion of this Annual Conference one of the Presiding Elders had a conversation with one of our pastors in which he said that they had just been able to consumate such arrangements as would put an end to the medical work during the course of that year; "For," said he, "experience has already proven

that Dr. Salmans is not able to earn professionally in the city of Ganajuato sufficient money to maintain the medical work there even when he himself is supported by a salary, and this same past experience has also demonstrated that Dr. Hyde cannot earn enough in Silao to support both himself and family and one or two open dispensaries, seeing that we have left him without a salary from missionary sources, and that also the debts or deficits of the past two years are left upon him to satisfy as best he may without missionary aid.

Before the Annual Meeting of the Missionary Society I heard Bishop FitzGerald speak several times, and in every case he said that in his view of the case the medical work was quite able to earn all the money it needed, and that therefore no appropriation should be made for it. Before that time, here in Mexico in a conversation with myself, he said once; "In my view of the case a physician's outfit consists of a pencil and a piece of paper." In a similar conversation he said to me also that he had an intimate opportunity to know about the cost of drugs and medicine adding: "They don't cost anything;" meaning of course that they were very cheap when bought by wholesale.

It cannot be doubted that the idea of Bishop FitzGerald was to make such arrangements as

would in the course of a short time make an end of the medical work in Mexico. For twenty-two years, from that time till now, many persons have said to me: Why should he desire to do such a thing. In justice to him it is necessary to say that he took the pains to try to convince me that he was one of the best friends of this kind of work in our church. In one of his conversations, he referred to the establishment of our work in Korea, saying that he felt that it was due to himself as much as to anyone else that, on opening our missionary work there, a perfect equality had been established between the three general branches of the work: the ministerial, the educational and the medical. The reasons which he gave me for proceeding as he did in Mexico were first, the fact of the strong and constant resistence on the part of our finance committee to the interests of this department of our labors. Second, the fact that, from the beginning, the work had not been established with definite appropriations assigned to it in advance each year, and that the moneys received by it up to that time had been paid out of the appropriations of the following year at the time of the redistribution on the field, and third, because he felt that on opening up a new department of work in a mission in this way it

was necessary to do so only when it could be done by increasing the appropriations of that mission so that the kinds of work formerly had should not thereafter receive less money in order to provide for the new department of work.

XLL.

"CAST DOWN BUT NOT DESTROYED."

I immediately changed my residence from Silao to Guanajuato and prepared for the reception of my family who returned from Europe in the following March. We had in Guanajuato an Official Board of a most viril character in this epoch. We are most happy to be able to present to our readers a picture of them in connection with our discussion of the history of our work during the year 1898. The thirteenth day of February, this Official Board discussed the almost desperate situation of our work in Guanajuato, and resolved to address the following letter to their pastor over the signature of their secretary:

"Dr. Leví B. Salmans, My dear Sir and Brother: By order of the Official Board of our church I hand you herewith a copy of that part of the minutes of the first session of our Board for this year in the which they express the opinion, desires and unanimous decision of the members and employees of the church. Your affectionate servant and Brother, Rodolfo R. Ramirez, Secretary of the Board."

The following is a translation of the extract from the minutes of the meeting:

"The third point which was discussed in this session was whether the medical work which for many years has been done in connection with this church shall be continued or abandoned. In case of being continued, our present pastor, Dr. Levi B. Salmans, in order to attend to the said medical work, needs to separate himself a little from purely ministerial labors, and, in case of its being abandoned, he will have to consecrate all his time and efforts to the pastorate.

"The Board arrived at the following resolutions:

"The members who constitute this Official Board of the Methodist Episcopal Church of Guanajuato agreed, in a special session of the Board today, by unanimous vote and for the reasons hereinafter expressed, that our present pastor,

Dr. Levi B. Salmans, should continue the medical workwith out separating himself from the pastorate more than what may be absolutely necessary for the object in view, and that the ministerial work be executed in large part by the assistant pastor, the Rev. Abraham M. Avila, assited by Srs. Juan Patiño and Rodolfo R. Ramirez who were pleased to offer to contribute their best efforts in this line in behalf of the blessed cause of the Lord.

"The reasons which led the Official Board to take this determination are as follows:—First, the medical work has predisponed the society of Guanajuato, and of various nearby points from where our patients have come, in favor of the evangelicals. Second, because of this, many now receive the disciples of the Lord without scruples and begin to feel the influence of true Christianity. Third, it is a humanitarian work which brings health to the sick, not only of the body but also of the soul, as did the work of Christ himself. Fourth, the attendance on our schools is owed in its largest part to the influence which this medical work has exercised on our population, because in former times it was with difficulty that we could secure pupils. Fifth, in the three years and a half in which our dispensary has been open over six thousand different people have heard the gospel

there, an experience unequalled in any other church in Mexico. Sixth, because of the peculiar circumstances surrounding our church, this medical work is the means of maintaining and augmenting the number of our members; because, as we are situated in a mining district which is at this moment in great decadence, our members very frequently remove to other places in search of work, and the dispensary secures us new members to take their places.

"It is truly an important part of the work of evangelism, and, for this reason, we trust, with the help of God, it may continue to be a powerful and efficacious means for the extension of the kingdom of Christ in our beloved country.

"It was agreed to make a copy of this part of the minutes and deliver it to Dr. Salmans signed by all the Official Members. February 13 1898.

Ladislao Garcidueñas,
Petronilo Guevara,
Juan Patiño,
Agustin Salazar,
Concepcion Osorio,
Sra. Francisca de Guevara,
Sra. Ana R. Furness,
Sra. Refugio Zavala.
} Stewards.

Dwight Furness,
Joaquin Wario,
Leobardo Fuentes. } Trustees.

Rodolfo R. Ramirez, Sunday School Superintendent.

Miguel Gonzalez, President of the Epworth League."

As my original authorization for the practice of medicine in Guanajuato had proceeded from the Board of Managers of the Missionary Society in New York, and in view of the special circumstances and the unanimous opinion of the Official Board of my church, as above expressed, I resolved to continue the practice of medicine the best I could. I found medicines to the value of ninety Mexican dollars in the drug room of the former dispensary. It was not possible to earn money enough in Guanajuato to support a dispensary immediately, as I well knew from former experience. The large dispensary work which we had formerly carried on here for several years had been sustained by professional earnings secured in Silao; so I proceeded with my private practice, in my office and from house, to house as the public demanded, collecting very small amounts therefor of course, because, as yet, the rich of the city did not consult me, Though we were all overwhelmed

The Official Board of the Church in Guanajuato in 1898.

THE FAMILY GONZALEZ OF IRAPUATO,

Object of the last fierce persecution in the State of Guanajuato. Pedro González, a butcher and owner of his own home, received the gospel on a visit to Guanajuato, and began to talk it and to circulate tracts in his market place. The Curate began to preach his extermination, and the mob, urged on by this preaching, on Sept. 26th, 1898, attacked his residence, made a bonfire in the middle of the street of all his furniture; and were in the act of casting the women of the family on the fire when the timely arrival of the police saved them.

with the profoundest sadness because of the things related in the previous chapter, we put our faith in God and bent ourselves to the work with all our might. The same harmony among the workers in Guanajuato which had existed before, continued among the few of us who were allowed to remain in the work.

In the first six months of the year no subscriptions to hospital construction were offered to us, but at the end of July, after much prayer in search of light and divine direction, we felt impelled to put our trust in God and begin building. We therefore called up our master mason and told him to order materials and engage workmen to begin operations on the following Monday. Before the Saturday's pay-day arrived the first donations of the year had been placed in our hands, and were sufficient for the pay-roll; and this experience was repeated for sixty consecutive weeks, until we had advanced far enough to be able to open the hospital to the public.

Every week we had in our hands sufficient money to pay for all the materials bought and to cover the wages of the workmen.

In November 1898 the General Committee of the Missionary Society held its meetings in Providence R. I., and I have before me a tran-

scription of the tachygraphic notes of the society's official stenographer.

Justice seems to require that I extract from these notes all that bears on this subject and consign them to history. The Board of Managers had sent to this General Committee its distribution of the total supposed contributions of the church for the following year of 1899, that they might make the final determination of the amount to be given to each country or mission. They had proposed that..... $ 50,000 U. S. Cy. be given to Mexico. The first speaker was

Secretary Palmer; A part of this money goes to the medical work where Brother Salmans is.

Bishop Andrews: What is the special need of our supporting medical missionaries in a civilized country where there are medical schools and they have a large staff of medical people. We are not justified in continuing medical work there.

Dr. Goucher: I want to know to what extent Dr. Salmans' work has been evangelistic and self- supporting and to what extent it has contributed to the evangelistic work.

Bishop FitzGerald: Medical work ought to be kept separate. [These are the only words he said on the subject, and from then he branched

off on the question of providing for a pastor for Pachuca.]

Bishop Andrews: How much of the appropriation last year went to medical work?

Secretary Palmer: $ 181.00 went for the house rent of Dr. Hyde and nothing else. I must add that Dr. Salmans' salary was also paid.

Bishop FitzGerald: He was paid purely as a minister, as a missionary. He preaches regularly and performs full duty.

Bishop Fowler: I wish to ask first what is the amount proposed, and second whether the medical work of Dr. Salmans is provided for in this $ 50,000. The medical skill furnished in that country is not very great and not very accessible. There are many doctors there and medical instruction and all that, in the centers, but our best access to the people throughout the towns, outside Mexico, has been through the medical work. I saw the people coming to the dispensary for treatment and there was a man or woman there to give them instruction in the gospel, and furnish them tracts, and we gain numbers in that way. We have lost numbers there since the closing of the dispensary.

Dr. Buckley; I endorse what Bishop Fowler has said. The medical work is more important

than any other that can be mentioned. I would rather have one first class physician, a Christian, than to have five first class men who were Christian preachers but had no medical facilities to reach the people. There is a lack of genuine sympathy with the medical work in Mexico, and it grows out of the fact that the medical missionaries command a greater consideration from the Mexican people, and produce a greater impression on the people than can be done without it. Our Lord's principal method of getting attention was by healing diseases. It was his main point, he surpassed the sorcerers in this and got the crowd, and then, "He opened his mouth and spake." Many a Christian would rather be cured by the devil than die of a cancer.

Bishop Fowler: I would.

Dr. Buckley: If I could arrange disinfectants so that I would not catch any of the microbes I would try it. But Saul's case with the witch of Endor would make me exceedingly careful, but, to come to the point,

The Chair (Warren): That is right.

Dr. Buckley:—I used that expression, "come to the point," as the chair did last night when after he had talked about a great many things he said: "Now to come to this deficiency." (laughter).

Salmans is a physician of the greatest skill, a surgeon and physician who might make $10,000 a year, introduced properly into the city of New York to practice medicine. He is a Godly man and a good preacher. He was my stenographer when in Drew Theological Seminary. I know every phase of his development, and why he went to Europe, and how hard he studied there. I know he has used a large part of what has been paid him in supporting native Mexican students who have come to New York to study medicine, and go back and give their services to the medical work. He is consumed with a love for souls. He proposes to be a physician of the sort our Lord was, getting access to the soul. I think the mission management has failed to meet the reasonable expectations of the Church in Mexico. There being a conviction on the part of Dr. Salmans that he and his work have not had adequate sympathy, facts that look as if arrangements had been made, not in the interest of that work, not to make a case against it for the purpose of distroying it, the best thing for this Committee to do, if there is to be any increase, is to put a considerable part of it on the medical work, and instruct the secretary in charge to take pains to collate from independent sources the results of the work.

Bishop Joyce: I know Salmans, and was with him in Mexico. His medical skill and success opens our way into families that nothing else could do. He is a good missionary. When people come to him for his services, they go into a large room and he goes in there and conducts religious services. Every soul receives that kind of religious instruction before a prescription is given. He is going to open a hospital in Guanajuato. He thinks he will be able to treat ten or fifteen thousand people outside the hospital. If we help him now, he will be able to make the hospital contribute something for the support of the mission.

Sec. Palmer: In their estimates, which provide for $13,000 increase, that would be included; but, in the estimate of the Committee, it would not be included.

Bishop Andrews: While agreeing with all that is said about Salmans and his work, I doubt there being any need for an increase. In Guanajuato there are only 124 members, (*this was a mistake*, L. B. S.) where medical work has been carried on, while in other places there is a large number of members.

Alden Speare: I stand for Mexico, but I think there is a prominence given to medical work that is not warranted. I think that Pachuca needs a pastor certainly.

Bishop Fowler: The prejudice in Guanajuato is greater than almost anywhere else, In some places they have driven the Catholic priests out and sent for our people to come there, but it is not that way in Guanajuato and Querétaro. In Querétaro the hackman would not drive us to the train when we wanted to leave.

Bishop Andrews: But there we have no medical missionary.

Bishop Fowler. Well, we have no medical missionary there and you see the result. (laughter.) Guanajuato is exceedingly difficult work. Once when Salmans was going out of the town to do some work he was met by men who had gone out to way-lay him. But where he has had his dispensary open the people would come and hear him.

Sec. Leonard:–I believe the medical work ought not to be abandoned, but its support can be had out of the amount proposed, and I now move that the appropriation of last year be authorized this year, and that $1,000 of that amount be set aside for the medical work.

Bishop FitzGerald:–I am sorry to hear remarks disparaging of those in charge. I think there has been as faithful and as successful administration in Mexico as in any field of which this committee has charge. As to Dr. Salmans, I would not say anything here that I

would not say to him. I believe him to be a good missionary, but I *will* say that I have regretted deeply that he ever turned aside from evangelistic work. He is to-day a divided man, and that is rarely a successful man. The medical work was introduced by him. That it has been the success you have been led to think, I cannot agree. Long before Dr. Salmans ever saw Mexico, we had a successful work in Guanajuato. And although others have been added since the present administration, it is certain that they have had some most efficient assistance in the field. Then there are other portions of Mexico where our work has prospered and they know nothing about the medical work. It will be alright to make an appropriation for the medical work, but after the other appropriations are made for the educational and evangelistic work. $ 50.000 are needed for the regular work. I think that the returns from the medical work itself will pay for the medicines, but not enough will come to run the hospital. It is a mistake to think that there is no sympathy with the medical work. Let us keep this separate so far as the appropriations are concerned. They do not want this carried forward at the expense of the other work.

Bishop Foss: I deprecate any references to the management of the mission to this committee.

Bishop Walden: We ought to reinforce the evangelistic work and the educational work. We ought to give $50,000 to the work. That is only $200, than more than we spent last year. I wish we could give a thousand more to help the medical work. The Church South is in Mexico with its institutions, schools, publishing house, etc., the same that we have, and these ought to be consolidated. The time has come when we should run a theological school in common in Mexico, and a Book Concern, and thus liberate some of the forces and provide for these methods of missionary work.

Dr. Buckley: I do not accept the implication that it is not proper here to criticise or characterize in general terms the administration of a bishop in a missionary field. This is a body in which a bishop and the humblest layman connected with this body are on absolutely equal terms. The bishops contend with each other, interrupt each other, and given each other knowledge. It is not to be expected that any member of this body who maintains the virility of his nature will be restrained from expressing his doubts about an administration. If any bishop has such a thought, he must use his mighty influence to prevent our election to this body.

Bishop FitzGerald says that he regrets that

Dr. Salmans turned aside to his medical work! on the ground that he is a divided man! Is the bishop a "divided man" becaue he is connected with the Denver University? Or would he contend that the successor of Dr. Stokes in the management of Ocean Grove is a divided man? A man with a vocation may be a better man in that vocation if he has an avocation. When Bishop Bowman was principal of an academy and bishop, could he not preach as well and make appointments as well? If this be a doctrine, let it be represented in the highest office of the church. Bishop Foss and Bishop Fitz-Gerald were both, at different times, in charge. If they regret a characterization in the most general terms that the human lips could frame, that did not specify bishop, superintendent, nor secretary, if they regret a statement that the administration has not always been in perfect sympathy with this medical work, what is the use of discussion? We have a right to say that and more.

Would it not be better to simply take out of the lump sum, a moderate amount for the medical mission? That is to say, assuming it is $ 50,000, would it not be better to appropriate $ 49,000 to the regular work, and $ 1,000 to the medical mission? Very much of the difficulty in my mind and which I have implied in speaking,

grows out of the conviction on the part of the persons most interested in the medical work that, that in the redistribution, justice has not been done to them.

Sec. Leonard: If this motion obtains the one thousand will be taken out of the re-distribution.

Bishop FitzGerald: Dr. Buckley has said nothing with which I more fully sympathize than the statement that, if you send this back to be acted on there, it will provoke some disagreement, and whatever is done with reference to the medical work had better be done here. My motion of $50,000 was with a view of carrying on the work as it now is, and re-establishing this Pachuca work. The $50.000 is needed for the work as it now is. Would it not be better to specify the part for the medical work?

On taking the vote the motion prevailed to give $ 1,000 to the medical work and $49,275 to the rest of the work.

Bishop C. C. McCabe presided over our annual conference in January, 1899. He said to me that Bishop FitzGerald had given him ample instructions, and that, among other things, he counselled him to deliver all the $1,000 to Dr. Hyde. This $1,000, Am. Cy., was sold into $2,115. Mex. Cy., and all given to him. I ear-

nestly urged the Bishop to read the transcript of the official stenographer's notes, from which I have just made the preceding extracts, that, on refreshing his mind concerning the debate, he might be convinced that it was the intention of the General Committee that this money, or at least a part of it, go to me and Guanajuato; but he insisted that immediately after the vote was taken Bishop FitzGerald passed over to where he was sitting and told him to give all this money to Dr. Hyde for Silao.

Our professional earnings in Guanajuato during the year 1898 had reached only the small sum of $741, Mexican Cy. Concerning the rest of the work in Guanajuato, our Presiding Elder, the Rev. J. W. Butler, D. D., wrote in his report to the following Annual Conference as follows: "Our day-schools registered 180 children in 1898. The Sunday School shows marked improvement. The public services are well attended. The revival services held in Oct. resulted in 5 accessions to the church and much good resulted in other ways. Some of the peoole who had been careless in the observance of the Sabbath and others of the commands of God were brought to a better conception of their duties as Christians, and we believe we have a better foundation on which to rear our future church. The interior

of the church has been re-painted at a cost of $184 which amount was entirely contributed by the congregation."

XIII.

IN THE YEAR 1899.

THE work was continued this year in the same form as the previous year. The Rev. Pedro S. Paz was our Assistant Pastor. In the month of July, one of the periodicals published in this city, without our previous knowledge, made the announcement of the fact that we were nearly ready to open our hospital to the public. Great was our surprise on finding that, from the very next day on, our income increased from its usual $2 a day to $6. On the third of October we admitted our first patient. Miss Minnie Manley, a nurse graduated in our hospital in Blomington, Ill., aided us in the organization of the nursing department of the

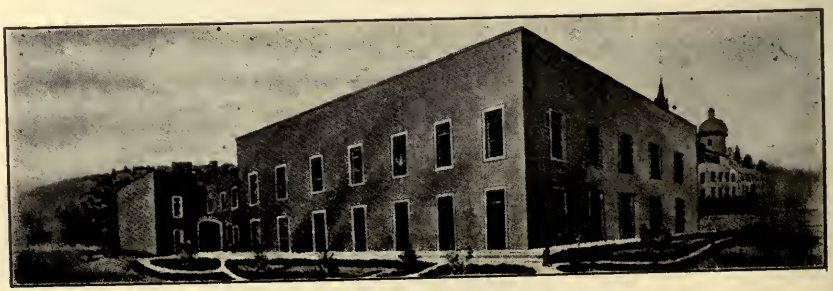
Miss Minnie Manley.

PARDO STREET.

Colegio "Juárez"

Good Samaritan Sanitarium.

Street Fascade of the Good Samaritan.



Rear Fascade of the Good Samaritan.

institution and was in charge of the nurses therein for a few months, until her health became so bad, due to her intolerance of the high altitude in which we are situated, that she had to return home. My professional earnings this year went up to $1,541, apart from the receipts for patients in the hospital.

In November the General Committee of the Missionary Society met in Washington. In their discussion of the medical work in Mexico, they so strongly disapproved of the whole.... $1.000 voted the year before having been given to Dr. Hyde in Silao, that the Mexico mission at once took $500 (Mex.) from what had been left over by the excess of exchanges in the year 1899, and sent it to the medical work in Guanajuato. In this discussion in Washington they asked for a promise that of the $1,000 then voted for 1900, a parts hould be given to the work in Guanajuato. In the following Annual Conference in Pachuca, in January, 1900, the product in Mexican money of this $1,000 was divided between Silao and Guanajuato, giving to the first $1,412 and to the later $688, (Mex.)

The Cartwright Family.

In this conference I urged Bishop McCabe to bring back the Cartwright family from their

banishment in Xochiapulco, where they had been for two years, a place inhabited only by indians who did not understand Spanish, and who lived in a very primitive manner in their wild mountains, far removed from modern civilization; and that he place them in the city of Leon, at the distance of 37 miles from Guanajuato. Leon is a city on the railroad, a city of 100,000 inhabitants, and is the residence of a Catholic Bishop, and, therefore, a place characterized by a furious fanaticism, for which reason our work had been retired from there twelve years before, because of the lack of success. I told the Bishop that the doctor with her medical practice would be able to assure the success for her husband in opening that place to the gospel. My plan pleased the bishop, and he proposed it to his cabinet. The cabinet dipsaproved. When, therefore, the Bishop stood up to read the appointments, he located this family in the city of Leon, after first explaining, in the clearest and most conclusive manner possible, that in doing this, he was being guided entirely by my opinion, and not by that of the cabinet. No appropriation being furnished the Cartwrights for medicines, I loaned them $300 worth of medicines with which to make a start and then kept on renewing it from my stock in Guanajuato from week to week. These faithful,

enthusiastic brethren dedicated themselves to the evanglization of that great city with all their powers for eight years. The Rev. J. E. Davis, a missionary of the Baptist church, who lived in that city for many years, told me, after the Cartwright family left Leon, that he considered that they had worked miracles in the unfanatization of Leon, and that it had been worth more than all the labors performed by all the other missionaries of three denominations who had worked there for a quarter of a century.

The year 1907, Brother Cartwright accepted an appointment to work among the Mexicans in the United States, because he lost all hope of ever securing the cooperation of the mission with the work he was doing. I consider that among all the missionaries of our church in the first 45 years of work in Mexico, Brother Ira C. Cartwright and Lucius C. Smith were incomparably our most noted evangelists. Brother Cartwright was of Irish extraction, possessed of a beaming and enthusiastic face and completely consecrated to the work of bringing souls to Christ by the use of all the means that God placed within his reach. He was a graduate of Northwestern University, and of Garrett Biblical Institute. He desired that the mission provide him not only his salary and a house to live in, but also the appropriations of money nec-

essary for the work. In his case, it was clear, beyond all doubt, that he needed money from the Missionary Society to buy medicines and to pay a person to handle these medicines and to explain their use to the great number of patients for whom his wife prescribed. He also felt a pressing necessity that a young Mexican minister should be named as assistant Pastor with him, because many times when the poor came to the dispensary in Leon, and he endeavored to go to visit them afterwards in their homes, he found them living in cheap apartment houses where other fanatical families found therein, or the person in charge of the house, would go to the owner and accuse the persons whom Brother Cartwright visited of being protestants, giving as a result their being thrown out in the street; because every body would recognize Brother Cartwright as a foreigner, on account of his light complexion and general personal appearance. He had every reason to believe that a Mexican Brother would not be so easily recognized as being related with the dispensary, and could without difficulty continue to visit these patients, and do them great good in further instructing and animating them to undertake the Christian life.

He saw the health of his wife, whom he loved tenderly, threatened because of her great

effort, not only to attend to the needs of her numerous family, but also to do the work of doctor and pharmacist in the dispensary and even to devote much time and labor to private practice in her home and from house to house, in her desire to earn enough money to keep down the increased expenses of attending to so many poor.

Weighing all these considerations, they determined to go to Albuquerque, New Mexico, where one of our Bishops offered them an important appointment. This they did in the hope of finding better opportunities for working in behalf of the race which had captured the deepest affections of their hearts, but it turned out that Brother Cartwright could never free his spirit from the affliction which had taken possession of him during his last ten years in Mexico, and he died more of a broken heart than of any physical infirmity, as was shown by the autopsy which was performed after his death, and which was absolutely negative in result as to physical causes.

In his very last days, when he knew he was dying, he called his daughter Laura to his side and dictated a letter showing his intense love for Mexico, and ordered that it be sent to me. I translated and published in the "Abogado Cristiano" a large part of this letter in the

which be bad adieu to his brethren in Mexico as he departed to the better land.

Mrs. Dr. Cartwright has continued to give proof of the popularity of her professional services among those who are intelligent and wealthy enough to appreciate and remunerate them, because through her professional income she has been able to educate her family and also to accumulate a confortable fortune.

God alone can perfectly understand how great was the loss to his church through its not having been sufficiently developed in the proper understanding of the medical arm of the service to have enabled it to have taken full advantage of the labors of a family like this. If the church of God had been sufficiently developed in the proper organization for the oversight and management of this branch of the service in relation with its evangelism in Leon, how great might have been the victories attained by the present time, and in what a readiness we might have had that city for making use of the opportunities which the present centenary movement is extending to us.

XIV.

THE YEAR 1900.

AFTER having been closed for three years and a half the year, 1900 was notable for the opening of the dispensary in Guanajuato. Little by little we had been able to raise our professional income until it had become larger than ever before, as will be seen by the following table:

1891	Professional income in Guanajuato,	$ 98.00
1892	Professional income in Guanajuato	,, 667.00
1893–97	(I lived in Silao. Professional income)	,,15,117.00
1898	Professional income in Guanajuato	,, 741.00

1899	Professional income in Guanajuato.....		
	In the private practice....	$1,641.00	
	In the hospital.....	„ 102.55	
	Donations to the hospital for its current expenses..	„ 108.50	$1,852.05
1900	Professional income...	$1,890.51	
	In the hospital.....	„ 683.31	
	Donations to the hospital for its current expenses..	„ 284.45	$2,858.36

The only medical appropriations we received in Guanajuato up to that time had been as follows:

1899.....$500.00 Mex. Cy.
1900.....„688.00 „ „

The following paragraph is translated from the "American Medical Missionary," published at this time: "This is a very hard field, but it is giving in to our prolonged labors, even in the matter of the financial support of this department of our work. The former table does not show the whole history, because, in the years 1894 to 1896, we received from our many friends small amounts which summed up $1,600, and which we spent in the beginning of the construction of the hospital, and during the years 1898 to 1900 we received and used in the same way

many small amounts totalling about $4,000. Mex. Cy."

We consider the following data to be also of such importance that we will also copy them into our book:

"Medical Work Done in Guanajuato in the Year 1900.

Professional visits to the homes of private patients	286
Consultations in our office	2,810
Surgical treatments in our consultation room and in the hospital	3,646
Minor surgical operations	204
Major surgical operations	38
New patients (never served before)	1,063
Different medicines prescribed and furnished to the patients	9,091
Number of patients who occupied beds in the hospital	95
Number of days they were served in the beds	2,655

"Cost of The Maintenance of The Hospital for The First Twelve Months it Was Open.

Nurses (apart from the cost of their food and washing)	$613.08
Marketing	$595.31
Groceries	$307.95
Carried forward	$ 1,516.34

Brought forward	$1,516.34
Fire wood	„ 248.23
Charcoal for ironing	„ 33.75
Gasoline	„ 34.02
Petroleum and lamp chimneys	„ 78.82
Milk	„ 120.97
Cook $112.50; her helpers $97.64; Washwoman $108.30 and chore boy $7.95, total for help	„ 326.39
Adorning the front of the house on Independence day	„ 3.62
Repairs	„ 82.17
Alcohol for burning	„ 29.46
Expenses of correspondence	„ 21.77
Total	$ 2,746.24

"The operating of the hospital turned out quite as costly as it had been believed and nevertheless all this expense has been able to be paid. The Official Board of the church gives us $2 weekly toward the support of a bed, and certain friends have given us other small sums for the same purpose amounting to $322.02. From the patients we received $635.52. As is seen from the former table the total cost of maintenance during this year was $2,746.24. This left a deficit of $1,788.69, which Dr. Salmans earned professionally among his private patients during the year, a work which

he carries on apart from his labors in the pastorate and in the hospital."

Without making mention of the diseases which were treated in the consultation room and the homes, we will nevertheless show in the following table the nature of the diseases and the results obtained by treating them in the hospital, as we find that there are always some people, especially those acquainted with the science of healing, who are anxious to know this:

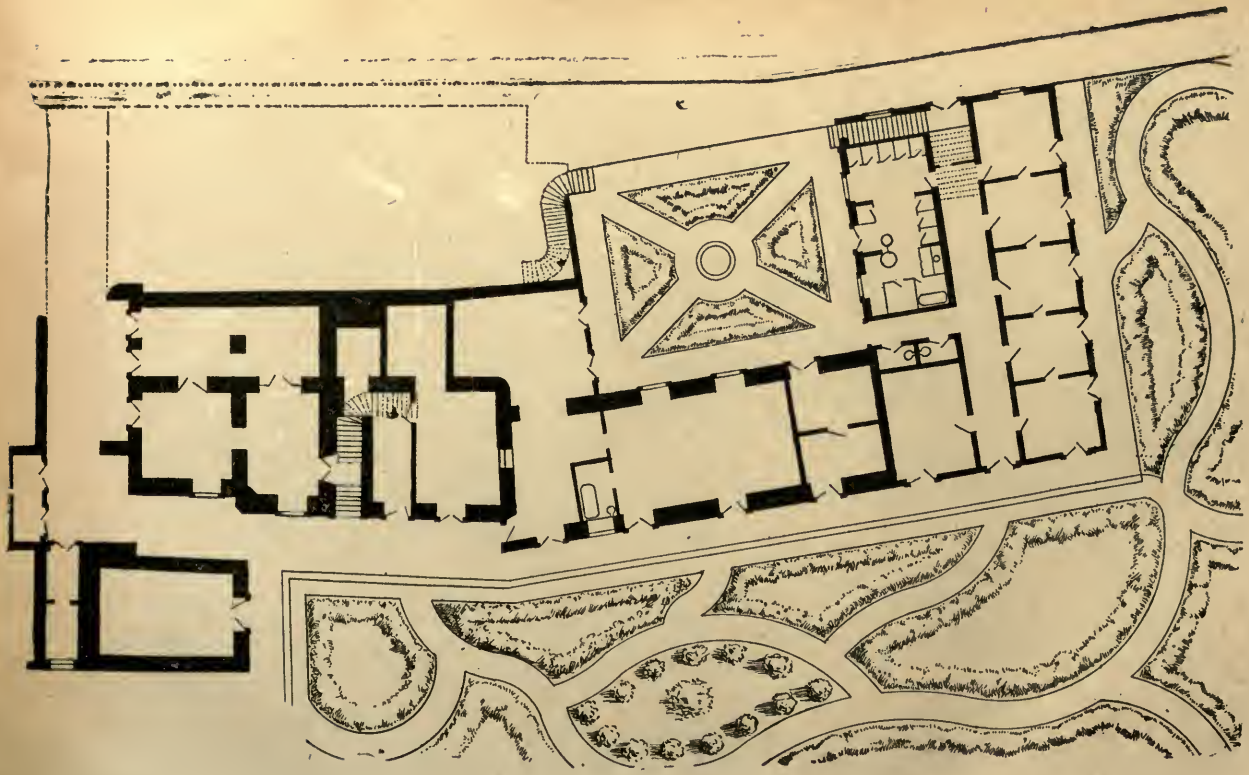
TABLE.

	Condition in which patients left the hospital.			
	Well	Better	No Better	Dead
Fistulas: In Ano.....	3			
In parieti abdominalis,.....	1			
In the leg.....	1			
Bone necrosis:				
Superior Maxillary.	1			
Inferior maxillary..	1			
Both maxillaries and the molar	1			
Delirium tremens.....	5			
Chronic Cardialgia.....		5		
Carried forward....	13	5		

	Condition in which patients left the hospital.			
	Well	Better	No Better	Dead
Brought forward.....	13	5		
Supurative Pleuritis.....			1	1
Wounds	3			
Confinement.....	4			
Chronic asthma.....		2		1
Carcinoma: of the breast..	1			
of the uterus..		3		
Chronic rheumatism.....		4		
Suppurative otitis.....	1			
Malaria.....	3			
Gangrenous endarteritis ..			1	
Pulmonary tisis.....		1		
Enterocolitis	4			
Large caseous tumor extirpated.....	1			
Sciatica.....	1			
Chronic Gastralgia.....		3		
Prostatitis with retention of the urine.....	1			
Fractures: Femur	1			
Tibia	1			
Hemiplegia.....		3		
Carried forward.....	34	21	2	2

	Condition in which patients left the hospital.			
	Well	Better	No Better	Dead
Brought forward...	34	21	2	2
Endometritis: Acute.....	3			
Chronic		7		
Gastric Tumor.....			1	
Phlegmasia dolens.....	1	1		
Tenia solitaria.....	1		1	
Angina Ludwigina.....				1
Septicemia in puerperio...	1			
Cistitis		1		
Metritis	2	2		
Dilatation of os uteri.....	1			
Acute peritonitis.....	2			
Perineorraphy.....	1			
Scrofula and epilepsia.....			1	
Amputation of the toe....	1			
Total.....	47	32	5	3

Plan of second floor of the "Good Samaritan," street side.



Plan of ground floor of the "Good Samaritan," rear or garden side.

XV.

THE YEAR 1901.

THE Rev. E. W. Adam was our pastor in the year 1901. In this year our medical work in Guanajuato received only $617.50 (Mex. Cy.) from the annual appropriations. Our total earnings and receipts from the dispensary, the hospital, the private medical practice and from friends for the construction and furnishing of the hospital amounted to..... $4,627.70.

Two events of great importance happened this year. The first was the will of Don Susano Villalobos in favor of our hospital, and the second was the graduation in medicine of Dr. del Río.

Don Susano Villalobos.

Srta. Sara Sardineta.

Mr. Villalobos began life as a silversmith and with his savings he established a pawnshop from the which the greater part of his fortune proceeded. He owned a cockpit, a pawnshop, a bakery and much other real estate, and had $44,000 loaned on mortgage. In the first story of his residence he rented out rooms to the poor, among whom was a widow with a daughter of eight or ten years, who suffered from hemiplegic paralysis. To this woman Mr. Villalobos gave 12 cents every dispensary day that she might bring her little daughter, Sara Sardineta, to our dispensary, where she rapidly recovered. Mr. Villalobos observed this and many other cases of our services to the poor, and they made a profound impression on his mind.

When he knew that we were constructing a hospital, on two occasions he came inside the property to see for himself what we were doing, and each time, on retiring, he sent us nice little sums of money to help us with the expenses. Once when walking in the street with the manager of his bakery he said: "Don Epifanio, how do you think that such an old sinner as I can attain his soul's salvation." "Who can tell." answered Don Epifanio. "I believe that there is only one hope for such a man as I, and that is in the exercise of charity. Do you know what I am going to do." "No," said Don Epifanio.

"I am going to tell you," answered Don Susano.

"I am going to give all I have to the 'Good Samaritan'."

"Well done," said Don Epifanio.

A little later I scattered abroad thousands of circulars inviting the public to visit and inspect the edifice on the 16th day of September (1899) just a little before opening the institution. A few days afterwards Don Susano fell gravely ill of pneumonia. As he was 75 years old and much worse the wear because of his habits of life, there was rather slender hope of his recovery. Though we were but slightly acquainted, he called me, and anxiously inquired whether, to quote his exact language, he "would be able to jump this mud puddle."

He called his lawyer and notary and made a will in favor of the "Good Samaritan," devoting to it all he possessed, except some $15,000 of his properties which he distributed among his various favorites. After a month had passed, and when he was still very weak in his convalescense, an intimate friend persuaded him "Not to cast his brother and sister out in the street;" so that he made a second will in the which he gave the "Good Samaritan" the $44,000 he held in mortgages. In February 1901, he again fell sick of the same trouble, and, calling the proper

Dr. Pablo del Río

Dra. Petra Bonilla Toral de Colunga.

authorities, he made a third will disposing of the new investments he had made in the intervening months and giving the most solemn charge with regard to his will concerning the "Good Samaritan," insisting in language as strong as can be formulated that, under no circumstances and for no reasons whatsoever, should his administrators fail to carry out his will in regard to theen dowment of this institution. The 22nd day of the month he died, and his will was presented in court. The notary and the witnesses recognized as genuine the will and their signatures thereto, but one witness had made his seal and had asked his friend to write his name, as he did not know how to write, and as this fact was not stated by the notary in the body of the writing, it was believed that this third will was perhaps null and void The first two wills had no defects however. After much time had passed, the inheritance was finally divided up by private agreement, out of court, and the "Good Samaritan" received only $2,520.00. These failures to carry out the intentions of the testator are so frequent in our days that it has become necessary for all those who would make donations to philanthropic objects to do it while yet living, because, if they have not the valor to dispossess themselves of property while yet alive, what

can they expect of those who succeed them, and whose valor is generally less than that of the man who labored to accumulate his fortune. In the first list of names set down in the record of the M. E. Church in Guanajuato when it was founded in June, 1876, we find the name of a child, called Pablo Del Rio, three years of age, and also the names of his parents, grand parents and other relatives.

During the last days of the year 1888, the Rev. L. C. Smith, pastor in this city, wrote to me to Puebla where I was then in charge of our chief educational institution in this country, saying that he had found a student of great merit, referring to this same Pablo Del Rio. I admitted him to the Institute, and, after becoming well acquainted with him, I entirely agreed with the judgment of Brother Smith as to the merits of this young man.

In July 1891, when I returned from finishing my medical studies and came to live in Guanajuato, I found young Del Rio studying in the State College of Guanajuato. He was very active in all the work of our churh, and one day, in December of the same year, when the two of us were working in a village about 8 miles away in the mountains, a place called "La Fragua," seeking subscribers for the "Abogado Cristiano Ilustrado," four power-

ful young miners seized us by the neck and wanted to know whether we were protestants, and whether the papers we had given them were protestant, saying that if having touched them with their hands they themselves had become condemned, we would all have to die then and there. Young Del Rio immediately confessed that he was a protestant, whereupon I thought it necessary to attract their attention to something more agreeable. I therefore opened the roll of papers I held in my hand, and, fortunately, on the first page of the paper was a large engraving of the cathedral of Cologne. I began to urge their attention to this picture as an indication of the good character of the paper we had given them, and with a little conversation induced them to shake hands with us as friends, and, in order to do so, they had to loose their hold on our necks. This experience made a profound impression on the mind of this youth, and, as we returned to Guanajuato on horseback when our work was through there, he begged me to open a chapel in that village and allow him to go twice a week and teach the gospel to these unfortunate, ignorant country men of his.

Two years later I employed him to travel and work with me as a pharmacist in Silao, Guanajuato and Romita. I gave him $40 Mex. Cy.

a month and three dinners a week, a room in my home. Of this he used $10 to pay the restaurant for his remaining meals, while he used $5 more on his clothes, and saved $25 a month. In three years and four months he had saved $1,000 Mex. Cy. He accompanied me to Kansas, where in Southwestern College he studied long enough to secure such a certificate of collegiate standing as would admit him before the Board of Regents in the State of New York to study medicine there. When I returned from Europe, in Oct., 1897, he met me at the pier in New York, and I arranged for him to study in the medical department of the University of Syracuse, where, after four years, he graduated, June 12th, 1901; and, on the 19th of the same month he was back with me in Guanajuato again at work in "The Good Samaritan." He continued with me for five years and nine months, after which time he set up an independent private practice in the city of Leon. He has been eminently successful, earning from $800 to $1,000 a month, Mex. Cy., and being trusted by the government with the highest positions and honors in the professional line. With his pious wife and five most intelligent children, he has become a most important element in the work of our church in that city, without being employed by us or using the medical

OUR DOCTORS IN "THE GOOD SAMARITAN" IN 1902.

1. Dr. L. B. Salmans.
2. Dr. Pablo del Río.
3. Dr. Petra B. Toral.
4. Dr. Chas W. Foster.

Seated: Dr. Chas W. Foster, Dr. Petra B. Toral, Dr. L. B. Salmans, Dr. P. del Río, Dr. Lowell H. Wilson.
Standing: 12 of our Nurses. July 1905.

profession directly for the benefit of the church. We make reference to him again in our last chapter.

XVI.

The Years 1902-03-04 and 05.

OUR assistant pastor was the Rev. Thomas Garcia beginning with January, 1902. He was robust of body, talented of mind and exemplary in piety. He had finished his course of studies in theology in Puebla and served one year as Pastor in Charge in Tetela de Ocampo. All the interests of our work prospered greatly in Guanajuato all the time he was with us, and he contributed largely to that prosperity. Our medical work also contributed much to our success. We had, during this time, four doctors, and as high as fifteen nurses. The physical succor furnished by our medical services came to be very extensive. Their character became also

more appreciable from year to year because of the increase of workers and the growth of our equipment, for it was during these years that we collected what fell to us from the will of Mr. Villalobos, and bought in the United States and brought to this country much modern aparatus for treatments with hydrotherapy, electrotherapy, phototherapy, thermotherapy and vibrotherapy. It was during these years that we received large contributions in Guanajuato itself for use in the construction of the hospital, thus enabling us to greatly enlarge our edifice and giving us room for the proper installation of our new equipments. Our practice of surgery became very extended at this time also, and served as a great attraction for patients from far and near; for people had always been told that for major surgery they should go to far-off places, not expecting to find such service in the state of Guanajuato. Our practice in eye diseases and in those diseases peculiar to women and in certain others of the specialties not before practiced in this part of the country, also greatly increased our prestige, and, to the extent that our prestige as scientists grew, our bad reputation as heretics and ignorant people decreased, and with so many highly educated people possessed of Christian hearts and lives in contact not only with the poor, but also with

many persons among the most educated and cultured living around us within a distance of 300 miles, we could but experience the largest and most favorable results in aid of the entrance of the gospel into this territory, which before time was dominated with such a fierce resistance thereto.

Our schools had also greatly prospered in this epoch. We finished the construction of a new edifice of the "Juarez" school of the Woman's Foreign Missionary Society. Misses Dunmore and Moore had to rent house after house until they were occupying four houses at one and the same time, scattered along the street, with all the inconveniences attached to such an arrangement, and there was much rejoicing when they were able to change to the new house, April, 1903. This new house is well shown in several of our pictures. It is made of stone and brick and steel beams, none of the ancient sort of wooden beams being used. It has a 90ft. front on the sidewalk and is 150ft. in depth. It has two large courts with a corridor around each, made of steel and brick with roofs above them. It still has a large extent of ground adjoining on which construction will be continued at an early date.

In May, 1902, Miss Petra Bonilla Toral graduated from the Laura Memorial College of

Medicine in Cincinnati, Ohio, and at once came to our aid. She was born in the Sierra of the northern part of the state of Puebla, and was brought up in Tetela de Ocampo, a town in which lived Juan Bonilla and General Mejia, both of whom came to be governors of the state, and also Don Juan Francisco Lucas, a cacique of the indians of that region, who lived to a great age, and whose simple word seemed not only to determine the destinies of the Aztecs of his region, but also, at times, to greatly influence larger circles in the political affairs of his country. At the age of fourteen years, Petra went to Mexico City, passed the teachers' examinations, and became a licensed school teacher. For many years she continued to exercise her calling in her native town. At last, in the family of General Mendez she made the acquaintance of our missionary ladies, and was soon converted to the gospel. Later, when one of these missionaries, Miss Amelia VanDorsten, came to take charge of our school in Guanajuato, at the begining of 1895, she brought Miss Toral with her, to act as her chief assistant. In this city she observed the power of the medical work in connection with evangelism, and, we acting in accordance with the opinions and the recommendations of three of our lady missionaries who had studied in the Missionary

Institute of Dr. Lucy Ryder Myer in Chicago, sent Miss Toral to the United States to study medicine. She left Guanajuato on the 7th of September, 1895, and, after seven years in the United States, graduated and returned at the time referred to above. She worked in the "Good Samaritan" for some eight months, then went to Leon as an assistant to Dr. Cartwright, and still later spent several months with Dr. Hyde in Silao, at last returning to work another year in the "Good Samaritan." In July, 1905, she was married to Sr. A. N. Colunga, a colporter and propagandist in the church of the Seventh Day Adventists, and has since been living on the northern frontiers of the republic.

1899 and 1900, Bishop McCabe presided over our Annual Conference, and, in 1901 and 1902, Bishop J. W. Hamilton presided. Before coming to Mexico each of these Bishops had received instructions from his predecessor concerning the question of the medical work, and thereby they inherited certain prejudices damaging to the interests of this work. The first of these took attitudes which were profoundly painful to those who were friendly to this work, not only in Mexico but also when traveling about in the United States. The second was most cordial, but frankly confessed to us what

were the nature of the instructions which he had received. Having finished his tempestuous administration of two years in Mexico, Bishop McCabe used the following words in speaking to the General Committee of the Missionary Society: "I hope that the medical work will be provided for. I believe in it, and I believe it ought to be continued. There is the city of Leon with 100,000 inhabitants, and we have just commenced work there, and it is the only way we can get into that city at all. Dr. Cartwright had gone there with his noble wife, and they have been stoned three or four times, and the school has been stoned, as well as the church, but still they hold their position, and I believe after a while they will get a start with the school and with the gospel. Let us stand by our medical work. Other denominations succeed wonderful ly with it, and we ought to succeed too."

At the end of his two years of administration, Bishop Hamilton gave expression to his feelings before the General Committee, gathered at Albany New York, on the afternoon of the 18th day of Nov. 1902, in the following words: "I have been there two years and I have a very different impression of the medical work from what I received in the representation given me. When I tell you that it is the open door to the great cities,–there are cities of 50, 75 and 100

thousand inhabitants that have not a paper in them in any language, daily or weekly; and when I tell you that we have this opportunity of reaching many of these people, prosecuted through the medical work, for we have had from 5 to 10 thousand patients in care of the three persons in charge of that work–and yet you cut that down to $500 last year. I said we can never reach the people in this way. Dr. Salmans said: I will take $100 out of my salary to help make up, and Dr. Hyde also gave $100 and we tried to make up for that cut you made in the medical work. Wont you give me $1,000. more for the medical work? You have given simply an increase and left the medical work, with work at Silao and Leon, to have only $1,000 for the medicines they need. Please give us another thousand dollars"

After full discussion the Committee ordered that $1.000 be given to Silao and another $1,000 to Guanajuato, with the understanding that the whole amount of Mexican money produced by the sale of these appropriations should be delivered to these two medical departments of our work, because for three years preceding (1900, 1901, 1902) the Finance Committee in Mexico City had been taking away from us a part of the $1,000 (U. S. Cy.) given, taking from us a larger sum each year, so that in the year 1903

each of these two points received the full equivalent of their $1,000 U. S. Cy., producing $2,250 silver for each place. Our appropriations continued the same in the years 1904-05 and 06. Then the work in Silao was suspended as unsatisfactory, and the Guanajuato work has continued to receive this $1,000 for medicines for the dispensary up to the present time (1919).

The excellent work of Brother Cartwright and his wife in Leon was not permitted to receive anything; but a "status quo" was ordered, prohibiting the extension of this work in Mexico to any other cities, until the Society should have time to observe and further study the character of the work and the results being obtained by it. After four years more of observation up to 1906, the work in Silao was closed, but the result of 17 years more of observation of the work in Guanajuato has lead the Board to increase our appropriation twice, of the which we will speak at their respective dates, and, at last, at the coming of the Centenary, the most generous and large approval of this work has been announced from New York.

XVII.

1906, A Tragedy.

A tragedy marked the opening of the year 1906. After the Rev. Tomas Garcia had labored as pastor in Guanajuato for four years, it was resolved to appoint him Pastor in Charge of the church of San Francisco. In the Annual Conference he was ordained Elder and returned to Guanajuato in a joyful spirit, full of plans and expectations for the work of the year. On the way, returning from Conference, he made a detour, so as to visit the girl he was to marry at the middle of the year in time to take her to the National Convention which was to be held in Puebla in July. He arrived in Guanajuato the 13th of February, and the night

First Graduating Class of the "Good Samaritan," 1902.

Second Graduating Class of the "Good Samaritan," 1903.

of the 14th he attended a social gathering in our home, and, a little before midnight, four of the young lady teachers in our Juarez School, which is in a building adjoining the hospital, started to return home. They quickly returned asking assistance, because a policeman was threatening them with his revolver in his hand. The Colegio "Juarez," situated on the same side of the street, is only a hundred steps away, and Brother Garcia and the Rev. Carlos Sanchez, four of our nurses, Mrs. Salmans and two of our daughters went out to the street to accompany them. They saw him on the opposite side of the street altercating with a man and some women, telling them that they could not walk in the street at night. When our folks began to knock at the college door, the attention of this policeman was turned to them, and, abandoning the people he was detaining, he passed over to our folks. He requested the young men to accompany him a few steps away, and, when they had walked some 25 steps in the middle of the street, Brother Garcia reasoning with him, he said: "Hasta aqui!" meaning that that was as far as he desired to bring them, and springing forward and whirling about he fired at Mr. Garcia's heart. He continued to fire at him four times, then hearing the screams of the women, as they ran to the following house calling upon Dr. Del

Rio for help, he turned and fired his last shot at Mrs. Salmans, striking the wall near by where she was running.

Dr. Del Rio arose and came immediately and found Brother Garcia laying on the street breathing very heavily. One bullet had gone through his arm and another through the sternum in the very middle of the chest. He lived only 13 hours, dying at one o'clock on the 15th of February. All the evangelicals of the whole republic greatly lamented his loss, because all believed that in him God had a worker of great value for his cause in the evangelization of Mexico.

Later investigations showed that this policeman had taken during the evening more than a pint and a half of "Aguardiente," which is at least 40% pure alcohol, and the frequent convulsions that he was experiencing seemed to indicate that he had also taken "marihuana," which is a hemp known in medicine as "cannabis Americana," which is not a little used in this country by drunkards.

Bishop Moore telegraphed me to take Brother Garcia's pastorate upon myself, and, during the year, three young preachers worked with me as assistant pastors in different epochs of the year, they being the Reverend Carlos Sanchez, the Rev. A. B. Carrero and the Rev.

Third Graduating Class of the "Good Samaritan," 1905.

Fifth Graduating Class of the "Good Samaritan," 1906.

Alfonso Hernandez. During that year the Rev. Eduardo Zapata was pastor in charge of our Pardo church.

In the year 1907, Bishop Moore included Guanajuáto in the Mexico District under the Rev. John W. Butler D. D. He placed another person in charge of the Colegio Juarez, and he also placed both the Guanajuato churches under my pastoral direction, with the Rev. A. M. Avila and Daniel Bernal as Assistant Pastors respectively in the two churches.

This was the year of the great national convention of Sunday Schools and Young People's Societies which was held in Guanajuato with an attendance of 500 delegates from all over the republic. We continued our preparations for this convention; raising money by local subscription for the building of a hall large enough to accommodate its sessions. We built it 40 ft. by 65 ft. and put on a temporary roof of clapboards. This temporary shed we have been using for a church, as well as a lecture hall, ever since. When we constructed it, we supposed we would be able to use it for 5 years, and then would build a good modern church; but the church project is still a few years ahead of us, although now it seems near its realization. With all the circumstances that had been against us, had it not been for the Centenary

the present outlook would have been very poor for securing anything but this miserable shed in which to hold our religious meetings for many years to come. We often hear the opinion expressed that it is difficult, if not impossible, to command the respect of a Catholic public which has been accustomed to sumptuous edifices for religious services, unless we can have buildings of a similar character ourselves to which to invite them. The writer does not sympathize very much with this view, if these sumptuous buildings have to be erected with foreign money, for the Catholics do not build their edifices until they have attained to such a degree of success in molding the people to their ideas that the funds for building can be secured locally. Besides the building of many such edifices with foreign money is a practical impossibility, and then again our experiences for a generation, and for 12 years of the time in this great hall with a clapboard shed roof, have not pointed to a necessity so imperative. There are some reasons to believe that perhaps we are better off, for a while at least when beginning, with this more reasonable adaptation of things to the similar beginning conditions which exist among us spiritually, socially and financially. Without a doubt at some future day, which we trust may be soon through the influence of the

proper introduction of the medical agency, we will be able to build gradually better churches, and then, of course, it will be both our pleasure and our duty to do so; and, as in other lands, none will be justified in themselves living in better houses than they construct for the worship of God.

Our work was prospering at the time of which we write in a remarkable way, as will be seen by what we will relate in the following chapter.

XVIII.

1907, The Model Year.

In the work of God, while money is not always an index of prosperity, still in this case we believe that our work prospered this year to the same splendid degree which was indicated by its financial history, and, for that reason, we take pleasure in transcribing into this chapter tables of figures which show up our finances in all the departments of the work.

We have observed from the beginning of our medical work that it introduced a great financial transformation in our congregation; because the patients, however poor they might be, paid something for their services and med-

icines, and though generally the price was much less than the cost to us, yet nevertheless it was a great advantage to have a price on everything. Once they became converted to Christ and his gospel, and found themselves in our circle, it was natural for them to ask the price of the Abogado Cristiano, of Bibles and of other books, and how much they should contribute toward the cost of the maintenance of the religious services and the employment of the sextons, Bible readers, etc. From the beginning of the year 1899, we had begun to teach all the brethren the propriety, and even the Christian duty, of giving a minimun of a tenth part of all our net income to the treasurer of the church. While many of the old members of the church had never paid more than their "grains of sand," having always heard the Catholic Church denounced as "the religion of money," and had always felt sympathy with the statement that "the gospel costs nothing, for the mission pays for all," and so were not always so ready to accept the doctrine of the tithe, it was not thus with those who came among us in such large numbers from among our patients.

The self-support in our "Juarez" School also showed a tendency upward, not so much because people of greater means sent their

children to the school, as because of the better understanding which had come among us in this matter, and the possession of a greater willingness to contribute toward the education of their children, and not expect the "Mission" to pay everything.

I will first set down the table that shows the history of the annual income of this church.

During the first 16 years the largest amount received in a single year did not go above a few hundred Mexican dollars, but, at the time the medical work was added to our propagand in this city, both the congregation and our self-support were on the downward trend and at a very low ebb, as will be noticed by the first three years in my table (1891–1893;)

1891	$	299.00
1892	,,	113.00
1893	,,	96.00
1894	,,	271.00
1895	,,	316.00
1896	,,	542.00
1897	,,	645.00
1898	,,	831.00
1899	,,	1,204.00
1900	,,	1,220.00
1901	,,	1,851.00
1902	,,	2,760.00
1903	,,	2,052.50

1904 ..... ,, 2,343.76
1905 ..... ,, 2,288.17
1906 ..... ,, 3,366.07
1907 ..... ,, 3,862.79
1908 ..... ,, 3,230.46
1909 ..... ,, 3,120.15
1910 ..... ,, 3,503.29
1911 ..... ,, 1,359.72
1912 ..... ,, 2,022.28
1913 ..... ,, 2,065.53
1914 ..... ,, 1,059.18
1915 ..... ,, 3,505.17
1916 ..... ,, 5,176.98
1917 ..... ,, 1,529,35
1918 ..... ,, 2,520.00

It was not possible that the great influence of the medical work should show up immediately on this table, but, after the first three years of work (1891-1893), its influence did appear in the finances and in every other department of the work as is shown in this table. But this betterment came to be shown in this table with much greater rapidity after 1899 as the effect of tithing which, commenced in that year, began to show itself. Almost immediately after beginning the tithing, we were able to say to the Missionary Society that they could retire all their appropriations with relation to this

church, limiting their future financial aid to our schools and the medical work only.

At the end of 6 years of tithing, we were able to organize a second church without a dollar of aid from the Missionary Society, the two churches continuing to be fully supported by the tithe until the revolution, which began in 1910, depressed the financial condition of the country to such an extent that the two churches had to unite in one again.

Not only the revolution bothered our finances, but in the year 1911, one of those upsets which the Cabinet of the Annual Conference occasionally gave us, reduced our income to a very low ebb indeed. Before that time we had reached the number of 34 tithers, and at this time their number was reduced tremendously; nevertheless the few remaining tithers supported the church without asking any aid of any missionary funds.

In 1914 it will be noted that our finances fell off greatly because the missionaries retired from the country, and the hospital was closed, but when these returned and the medical work was again opened, our tithers were more numerous, and our funds became sufficient for us to follow up the plan which has come to be the pride of our Official Board, i. e. the main-

Seventh Graduating Class of the "Good Samaritan," 1910.

Sixth Graduating Class of the "Good Samaritan," 1909.

tenance of a completely nationalized church, both in its support and in its government.

The existence of depreciated paper money at that time explains the great increase in the years 1915 and 1916.

It is good to be a child at the beginning of life and admit the financial support of parents, but when we reach our maturity and become conscious of powers of our own sufficient for our maintenance, it is a great satisfaction to set up our personal independence, without reducing, in the least, the commodities which we enjoyed under the parental support at the begining of life. In Guanajuato, from the moment the church began to support itself, it has suffered much less scarcity of funds than in its missionary days. It has, for instance, deaconesses, a greater abundance of literature, better light, and so on. As a single illustration of our better financial condition since we began assuming our full selfsupport, we will mention the fact that, under the missionary tutelage, the church was allowed $60 a year for light, and, from the moment that we set up for ourselves, we expended $180 a year on lights.

On the 9th of April, 1907, President Roosevelt made his famous declaration against the "Trust." The immediate effect of this was the stopping of the stream of American capital

which was coming to this city continually for investment in mining enterprises. That brought upon this city a great financial crisis, which became still far greater three years later with the beginning of the revolution of Mr. Madero, and reached its height with the European war, and especially with the entrance of U. S. into that war. For this reason, 1907 was the last normal year of the history of the church of Guanajuato up to the present time, so that we will present the table showing the financial income in all departments of our work for that year, and in this table you will see the splendid proof of the blessings of God on our method and labors.

THE SAN FRANCISCO CHURCH.

Pastor's Salary	$ 338.38
Bible Readers	,, 132.00
Sexton and his supplies	,, 133.54
Bishops	,, 4.00
Total salaries	$ 607.92
Repairs on the church	,, 165.72
Pastor's house rent	,, 91.00
Light	,, 82.50
Sunday School expenses	,, 44.95
Help toward Annual Conference Expenses	,, 5.00
Help toward supporting a bed in the	

Miss Clara Salmans, for 8 years in charge of the office of Administration in the "Good Samaritan."

Srta. Raquel Fernández, Nurse Graduated in the "Good Samaritan" in 1913.

"Good Samaritan" hospital	,,	104.04
Collection for the Poor	,,	1.16
Christmas three	,,	140.00
Annual Conference Claimants	,,	30.00
Tract Society	,,	5.00
Missionary Society	,,	40.00
Wine for the Lord's suppper	,,	11.00
Total at San Francisco	,,	1,334.56

THE PARDO CHURCH.

Pastor's salary	$	845.00
Bible Readers	,,	72.50
Sexton and his supplies	,,	41.00
Bishops	,,	6.00
Total salaries	,,	964.50
Construction of the Conference Hall	,,	464.93
Pastor's house rent	,,	229.17
Light	,,	97.52
Sunday school expenses	,,	60.95
Help toward Annual Conference Expenses	,,	5.00
Collection for the Poor	,,	24.00
Christman Tree	,,	200.00
Annual Conference Claimants	,,	35.00
Tract Society	,,	6,00
Missionary Society	,,	50.00
Wine for the Lord's Supper	,,	2.75
Expenses of the 16th of September	,,	22.87

The League....	,,	32.10
The Juvenil League	,,	9.26
Temperance Society	,,	4.18
Help in educating several students...	,,	280.00
Children's day	,,	40.00
Total in Pardo..	$	2,528.23
In the "Juarez" Girl's School	,,	1,300.00
Current hospital expenses	,,	19,351,57
Hospital construction	,,	740.00
In the dispensary	,,	4,504.97
Total self-support of the year...	$	29,759.00

Behold herein the fulfillment of the promise of God which says: "Bring ye all the tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

In Guanajuato we have found, just as it has turned out everywhere else, that it is the tithers that support the church, be there only ten, twenty or thirty of them. Many times it has come to the attention of the Official Board, on hearing our treasurer read over the income of the month, that the so-called subscriptions and "grains of sand" have produced only $5 or

$10, while the whole of the remaining income has depended upon our tithers. Those who are not tithers in Guanajuato are veritable catechumens or beginners in the gospel in so far as the sacred duty of the supporting of the work of God financially is concerned.

Dining Room of the Doctors, Nurses and private patients.

XIX.

The "Good Samaritan Association."

ON the death of Don Susano Villalobos in February, 1901, we made a study of the laws of the country to see how we had to proceed in order that we might be authorized to receive the $44,000 which he had willed us. From the year 1856, the "Laws of Reform" had prohibited *mortmain*, that is to say, the possession of real state by ecclesiastical corporations, or indeed by any other corporation than those organized under the law for doing business. Our study brought to light the fact that on the 7th. of November, 1899, there had been published a law for "Private Beneficence;" and under that law we organized the "Good Samaritan

Association for Private Beneficence to the Sick". The Board of Managers of the Missionary Society at New York gave a power of attorney to the Rev. John W. Butler D. D., authorizing him to sign on their behalf the incorporation document for our Good Samaritan Association. By the terms of this document, the property we had bought in Pardo Street, and on which we were building and carrying on our hospital work, was lent for an indefinite time to this Association, to which all power was given for independente action as required by the aforementioned law. I entered into this contract lending my scientific outfit worth over $4,000 (Mex.) until such time as the Association could acquire an equipment for themselves. The Federal Government entered into the contract agreeing to extend to the Association all the benefits of this law, including what it calls "Personality," i. e., the right to do business in or out of court, and also extending to us the right to receive inheritances in almost every possible shape, in connection with exemption from the paying of taxes, and various other favors.

The law required our organization to be strictly lay. They specified that our "Patrono," the officer which the law prescribed for treasurer and general financial representive of the Corporation, could not be a minister of any

religion. We formed our Association of five Americans and Europeans, two of these being Missionaries and three of them business men in this country, joined with two Mexicans who were doctors in the institution, that is Del Rio, and Toral, all these first seven being Methodists; and of two Mexican lawyers who were liberal Catholics, making a total of nine members of the Association. In order to conform with the requirements of the law, we set down the following as the purposes of the Association:

"The object of the Association is the establishment and development of private hospitals and schools for nurses in the Mexican Republic."

"The Association proposes to practice a pure philanthropy. Consequently, in its hospitals the same solicitude will be given to the service of patients of every kind, independently of the race, nationality or religion to which they may belong, the opinions which they may profess, or the resources which may be theirs.

"These services will be entirely free for the indigent, but those of the sick who may be able to contribute something for the support of the hospital will be required to pay an amount in keeping with their ability, with the understanding that, even if they do not pay their bill, the Association will nevertheless use its best endeavors in behalf of restoring their health.

"The Association will be absolutely lay in character, and for this reason will not recognize the dominion of any religious corporation whatsoever."

Dwight Furness, for 18 years the Consular Agent of the United States in Guanajuato, was elected "Patrono."

Dr. Levi B. Salmans was elected "Director." As prescribed by the law, this is the officer who is given absolute and complete charge of the scientific and general management of the institution, within and without.

In my first report made to the Annual Conference on this subject which exists in print, and which was read in the session of March, 1909, I find and copy out the following:

"Notwithstanding the fact that this Annual Conference no longer has any part in the direction of the "Good Samaritan Sanitarium," seeing that the property is yours, you having given only the use of it to the "Good Samaritan Association" which is the present owner of the institution, and seeing that the church supports and lends the services of the Director of the institution, and that it is most manifest that you, as founders of this work and as colaborers therewith at the present time, are its most enthusiastic friends, I consider it to be proper and free from all objetion that I should

give you the fullest information concerning the work which is being executed in it."

In January, 1903, in the city of Pachuca, when I had made a verbal report of the same tenor as the foregoing, there arose a great discussion of the subject which ended in a vote referring the matter to the bishop and his cabinet, that they might investigate the case and report back to the Conference. The night of that same day, I was cited before Bishop Earl Cranston and his Cabinet, and, after a long discussion, in view of all the information that was laid before the Cabinet, in the which the Bishop found no difference of opinion, nor contradiction of statement, he urged the Presiding Elders to inform privately all the members of the Annual Conference that this is a case of an arrangement or contract entered into by the federal government and the Missionary Society, a contract which had been consummated after full investigation, and that therefore the brethren of the Conference should have no lack of confidence in the same, nor should they take the liberty to criticise it or Dr. Salmans. He added that the Missionary Society placed its confidence in the members of the "Good Samaritan Association" and Dr. Salmans for the proper direction of this part of our work, and that they had reserved in the

corporation document the right to rescind the contract at any time by simply notifying the Association of their resolution to do so and giving it six months in which to return the property to the church.

Bishop David Moore presided over our Annual Conference in Orizaba in February, 1896, and took various steps that seemed strange to me. After the Conference, when he was leaving the country, he visited Guanajuato. After we had shown him not only our beloved institutions, but also all the interesting points about the city, and had returned to my office in the Sanitarium, he said to me in the presence of our interne, doctor Hubert H. Johnson, that he was going to put me on the other side of the Rio Grande and cast the "Good Samaritan Association" out into the street. I asked him what evil had been done either by me or the Association that he should desire to treat us in this manner, and he answered that we had done nothing wrong, but that he did not like the plan of trusting this institution in the hands of a lay Association of this character. On hearing this conversation, Dr. Johnson exclaimed: "I thank God that I have no relation with the Missionary Society, that it should treat me in this way." (Dr. Johnson was an employee of the "Good Samaritan Association.") I answered

him, saying: "Brother, you do not understand the case well. The Missionary Society is our best friend, and has defended and protected us against all the attacks that have so often embittered my way." Then I said to the Bishop: "Bishop, you may go on to the United States, and make all the representations to the Missionary Society that you may desire or think to be your duty to make. I will not write one word to anybody until some one writes to me on the subject of your opinions and desires. When you take up this matter you will find that every thing you have to say has already been heard and considered by the Society and it is probable that they may not change their view point in the matter."

The Bishop went his way and made his representations in writing before the Missionary Society in New York. No one ever said a word to me about it, nor did I ever receive any writing on the subject; so I have to conjecture what happened by the following two circumstances: first, the following year, when he returned to Mexico to preside over the following Annual Conference in Pachuca, he deported himself in the most loyal and generous manner in relation with the interests of the Medical Work; and, second, in his discourse before the General Conference of our church in Baltimore

in May, 1908, when he reported on the work of our Mexican Mission during the previous four years, he made reference to our medical work in Guanajuato and to myself personally in terms of such unlimited praise that modesty forbids our coying them into this book.

Evidently it turned out with him as it did with two of his predecessors, whom we have already mentioned, i. e. he began his administration dominated by unfavorable impressions received before he became personally acquainted with the work, and, after familiarizing himself with it, he came to think and feel exactly the contrary.

In the first years of this century, France expelled the catholic brotherhoods and many of these monks and nuns began to acquire real estate around the city of Mexico, in and near the capital of the republic. This frightened the national legislators, and they set to work to reform the law concerning private beneficence, so as to make it impossible for these clergymen to hide behind it for the accumulation of property here, after the style they had practiced in France. One of the reforms in this law consisted in prohibiting ministers from being not only "patronos," but even "directors" or "administrators" of such

institutions. We were notified from Mexico City that if the "Good Samaritan" desired protection under the new law we must ask for it. On four different occasions the office of the Missionary Society in New York was consulted by us concerning this matter, and, each time, we received assurances that no difficulties nor objections on their part would arise, should I resolve to renounce the ministry and take my place once again among the laymen of the church as thirty-five years before. At the beginning of August, 1911, I sent in my resignation from the ministry, and returned my ordination credentials to the Superintendent of the District, and the following Annual Conference "acceded to the petition, though with regret," as say the Minutes of the Conference which lie before me. In regard to the "regret," without a doubt there was a plenty of it on my own part, but it was not possible for me to abandon the position of Director of the "Good Samaritan," because the church had not prepared any layman to take my place; and for me to abandon the direction of this work meant for it to be reduced to almost nothing in the hands of a missionary unacquainted with the language and the Mexican people, or perhaps even for me to see the work completely suspended. I did not wish to continue in the ministry and also have the Direction of

this institution, because, in that case, the federal government would retire from us our incorporation, with all its advantages. During the 13 years from 1897 to 1909 I had been Pastor in Charge in Guanajuato, with one or two assistant pastors aiding me, but now for two years and a half I had been excused by the church from this responsible charge. I had been directing from nine to ten religious services a week, and, on renouncing the ministry, I was able to continue doing the same thing, because, as one of my defenders said: "To preach is to talk, and all of us have a right to talk without the necessity of being ordained ministers."

Inside Entrance in the Sanitarium.

Street Entrance to the large Garden or Park of the "Good Samaritan."

XX

SEVEN NEW DOCTORS.

THE second of October, 1903, Dr. C. W. Foster arrived in Guanajuato. He had recently graduated in the University of Southern California, and now took up the work of an interne in the "Good Samaritan." After working out his contract here, he left for La Paz, Bolivia, as a medical misssionary, related to the Peniel Mission. After working there four years, he returned to Mexico City to marry Srita. Isabel Esquivel, whose acquaintance he had made when she was a nurse in the "Good Samaritan." He left immediately with his wife, visiting first with his family in California, and then in Canada, visiting several countries in

Europe, and then sailing from Spain for Buenos Aires, ascending the Plata river, and traveling into Bolivia on horseback, to again take up the work he had been carrying on.

While he was in Buenos Aires, he met his old friend, Don Antonio Chiriotto, an Italian who had been converted in the Peniel Mission in Los Angeles, where the doctor had been working while he was a medical student. This Mr. Chiriotto had settled in Buenos Aires, but his health having become bad shortly after the doctor and his wife ascended the highlands to Bolivia, he followed them. These servants of God took splendid care of him during his last days, until he died. He was very interested in the plans of Dr. Foster for work among the the Aymará indians, so much so that he made a will giving him the $30,000 (Am. Cy.) of investments which he possessed in Buenos Aires, that he might establish an industrial and medical mission among these 600,000 aborigineees of the high Andes Mts. Chiriotto named Dr. Foster and two others, of different protestant denominations in Bolivia, as trustees of this fund. They bought a piece of land on the shores of lake Titicaca, at 12,000 ft. above sea level, and the doctor and his wife, accompanied by Brother Wenberg and his wife, of the Methodist mission, went there to live and to install

the mission. They opened there a school, a medical work and agricultural operations. As the capital which Chiriotto had furnished was soon all invested, the mission had to be self-supporting from that time on. These Indians were exceedingly poor, so that the enterprise had to secure from the agricultural operations sufficient income to cover the cost of maintenance. The brethren soon began to feel their financial limitations. Their difficulties multiplied so that at the present time Dr. Foster is living near Anahiem, California, hoping that God may open up some way to make the plans of Mr. Chiriotto realizable so as to enable him to determine upon his future course of action,

Before taking up the Chiriotto enterprise, the doctor had been working in a private way, employed by the railroad construction company, serving foreigners and Bolivians and gathering together in this way considerable quantities of money; then leaving this work he would set himself up for a time in the City of La Paz to carry on a work of a more missionary character; but, when he left off this manner of life and went to live far removed from the centers of civilization among these humble people, endeavoring to set up a mission with a limited capital of $30,000, and that under limiting conditions very difficult of fulfillment, he found his

task to be impractical, at least for the present, until the three trustees can reach some workable agreement among themselves, or find further resources for the better endowment and operation of this most commendable enterprise.

While Dr. Foster lived in Guanajuato, he captivated the highest estimation and regard of everybody, be they evangelicals or otherwise, and his consecration to the medical missionary calling was a veritable model. Once again we say: How sad it is that the church of God had not awakened and gotten itself sufficiently ready to draw to itself the full confidence and cooperation of all these too few doctors who, up to the present time, have desired to dedicate themselves and all they possess, including their profession, to the work of evangelism.

Dr. R. Lowell H. Wilson graduated in Indianopolis in June, 1905, and, in July, accompanied us to Mexico with the intentions of making rapid preparation for taking up the work of Dr. Foster, the second of October when his contract terminated. He began to study Spanish and to take observations of the missionary work in which we were engaged. He heard the conversations of various brethren who were trying at that time to work up various restrictions on the medical work, and who were

indulging in various criticisms of it, and, before the month of October arrived, he revolved to leave the country, and did so. His previous medical studies had borne down on him in such a a way that he was finally invalided for years after reaching his home, and after a long time he entered the work of the ministry, abandoning, at least for the time, his former intentions of being a medical missionary. No one should be specially scandalized at an experience like this, for who has not seen a great number of cases of quite a parallel character? Who has not seen people converted and possessed of an indescribably precious experience, who later, hearing brethren discuss their differences of opinion, have been lead even to fall from grace and to "turn back to the weak and beggarly elements whereunto ye desire again to be in bondage." Paul refers to some such cases in this language, and what happened in the case of Dr. Wilson was far less indeed, and, besides, he was in a very bad neurasthenic condition at the time. Is it not a well known fact that this is one of the methods whereby Satan often damages the work of Christ discouraging and dissuading those who have entered into the work of evangelism, because of the contradictions the servants of the Divine Master have to endure? None of us could be so foolish as to believe

that we are going to take up any great enterprise against the interests of his satanic majesty without having to meet with what Christ himself "endured" of "the contradiction of sinners," and no one should fear for the outcome of those who are faithful to the work Christ has committed to their hands. Nevertheless it is not a good thing to criticize and oppose Christ' servants, so that even a new or inexperienced person might be dissuaded from joining them in their labors.

Dr. Hubert H. Johnson, a Canadian and graduate of Albion College, and of Detroit Medical College, both in Michigan, was Dr. Foster's successor. He entered his interneship of two years in December, 1907, and continued under a new arrangement helping us until the following May, the time of medical graduations in the U.S., for at that time it was easier to arrange for internes to take up the work in such institutions as ours. He was disposed to follow a medical missionary career, and we made every endeavor to open the door for him in this country, but the brethren of greatest influence in our mission preffered the maintenance of the "status quo" which we have already mentioned, and although this brother had been tried out, had become familiar with the language, and, what is more, had for 29 months familiarized himself

with the use of medicine for the ends of evangelism, a knowledge that cannot easily be acquired in the United States or in Canada, all had to be lost that we might go on waiting the day for this "status quo" to disappear and cease to be an impassable barrier.

On the 24th of May, 1908, Dr. Virgil M. Pinkley and wife and two little ones arrived in Guanajuato, and he took up the work of our interneship. He graduated in Vanderbilt University in Nashville, Tenn. As he was married, we furnished him a house free of rent near by the hospital, and gave him $125 (Mex. Cy.) a month, which was a little more costly for us than had been the employment of his predecessors. This brother was an intense Christian, and had been much devoted to personal evangelism during his student days. When the convention of the Student Volunteer Movement gathered in Nashville, both he and his wife volunteered for foreign service. As he was married and had children it was very difficult for him to secure employment with the Missionary Societies. The amount that our institution was able to provide for a medical interne was hardly sufficient for four to live on. He understood all of this before coming to Mexico, but, being a man of great determination, he and his friends pressed his application, and, as before stated, we ad-

miteed him and increased a little the amount of money we had been spending upon our internes formerly. We never had a better educated doctor in the "Good Samaritan" than Dr. Pinkley, nor have we had among our doctors a more intensely Christian man, nor one more determined to give himself up to the career of a medical missionary. Notwithstanding all of this, he worked with us only a year and a half and returned to the United States, and it would seem that he has abandoned the missionary vocation also. Had he been a single man, or had we been provided with funds for the purpose of his support by the church in the United States, there is no doubt of his having proved a great succes. We will always hold a place for him in our heart's affections.

In the beginning of December, 1909, Dr. Elwood M. Bond arrived from Philadelphia and entered upon the interneship. He had been educated in the Hahneman Medical College, a homeopathic institution, which, like many others, undertakes to teach also the internal medicine of the regular medical schools. Before coming he had agreed with us that he would not announce himself as a homeopath and would not use any of their peculiar medicines while among us, but would dedicate him-

self to the practice of medicine after the style of the regular school. He worked with us seven months and returned to his home in Philadelphia, and a little later was married and went to Porto Rico as a self-supporting Medical Missionary. This method of proceedure resolves itself all into "going" without the help of those whose duty it is to do the "sending." He reached the usual goal of this method within a short time. He secularized, and is said to be making a great success in the acquisition of money. He was a very Christian young man, very amiable in character and capable of doing a mighty work for God in the vocation of a medical missionary. All that he lacked was to have been properly hitched up with an ecclesiasticism which understood and properly provided for this department of the work in its labors of bringing the world to Christ.

He left the "Good Samaritan" with much regret in the which we fully shared, because of the financial crisis which was making it impossible to support the increased expenses caused by the presence of this so necessary a member of the working force in any modern hospital. We would remark in his case, as in that of Dr. Rush, a Canadian who worked with us during the year 1898 and to whom we have not before made reference, that

it cannot but cause the profoundest pain and regret when we contemplate what might have been done and what was not done in the epoch of which we write. The whole cause hinged on the fact of the church's lack of knowledge and interest in the medical department of its labors, so that the doctors whom God was awakening and leading to decide upon this career did not find the doors open and the arms of welcome outstretched to receive them and induct them into their work as in the case or other sorts of laborers in God's kingdom. Few indeed are the cases of doctors who are able to go to the foreign field and earn money enough to support both themselves and the work, and thus, without the financial cooperation of the church, to maintain, out of their own blood, nerve and personal resources, this whole department of God's work. Bishop McCabe once called me before his Cabinet and in the most formal way asked whether I was willing, like Dr. Hyde, to renounce my salary and other small appropriations of money for carrying on this department of God's work in the field assigned to me and to undertake, like he did, to earn professionally all the money that I expended, and with firmness I answered "No;" because I considered that it was my duty not to excuse the church of Christ

from its obligation to "send" by me, she "paying the expenses of the war," as Christ says, and not simply authorizing me to go at my own expense.

In July, 1910, Dr. Alberto Garcia came to occupy the place of Medical interne in the "Good Samaritan." After the great losses to our income which Dr. Hyde had occasioned when he was dismissed from our work in Silao and came to this city to practice with the mining companies which before that time had been giving us large subscriptions for the maintenance of our institution and the care of some of their wounded people, the which losses to the institution brought us to a veritable financial crisis, we adopted the method of requiring all doctors whom we employed to sign a contract before a notary public giving assurance that they would not practice medicine within 18 miles of us after they had severed their relations with us.

Dr. Garcia put off from day to day the signing of his contract until, at the end of seven weeks, he announced his intention not to sign it, whereupon his relations with the hospital immediately ceased, when he continued to live in Guanajuato and set up a practice to compete with us for the patronage of the very patients whose acquaintance he made while work-

ing with us. After a few months the philanthropist who had taken him to the United States when a child and had educated him clear up through the medical college course, and who had been very much interested in having him get a taste in Guanajuato of the application of medicine to the ends of evangelism, intervened and persuaded him to leave here and to go elsewhere to establish himself professionally, offering to help him financially, to get him to do it.

If this institution could count on a sufficient amount of financial help from the States, and especially at such times as when a crisis may be upon us, damaging our earning powers here, as for instance during the past twelve years, it could be of the greatest utility to the church of Christ, in the initiation of new medical missionaries into a knowledge of the proper technique and the experience of the application of their science to the uses of evangelism, at lest until such time as we shall be able to organize in the United States regular medical missionary colleges in relation with preaching dispensaries and evangelizing hospitals, in the same form in which they exist in mission lands, and this institution would be *a very special advantage to the church* in inducting these candidates into the possession of the pro-

per medical missionary methods in *all those cases where* it was their intention to devote their lives to the service of God *in Spanish-speaking countries.* To this end it would be commendable first to provide sufficient money to the institution to enable it always to be full of patients in the departments had for the service of the very poor, and that would mean enough money to enable us to charge them a small fee, so small as to make it possible for them to be with us. This would vary at different times, as larger fees could be charged in prosperous times, even to the poor, and very much less in the worse times; and, in the second place, a salary equal to that given to young unmarried missionaries should be furnished to each of these internes or candidates for the medical missionary life; and in the third place, that a proper assurance should be given to these candidates that, after they had become skilful in the service of this interneship, they would be provided with the work for which they had prepared themselves, and allowed to marry if they desired, locating them in Spanish-speaking countries. Now to be able to appreciate this suggestion it is necessary to remember that, if some such an opportunity is not provided here or elsewhere, the church is simply making an experimenter of every medi-

cal man they send out to Spanish America without this preparation, because the so-called Christian physician in the United States knows far less of medico-evangelism than other kinds of missionaries know of the forms of evangelism practiced by ministers and teachers. Generally the so-called Christian physicians of the United States know practically nothing about medico-evangelism. Unfortunately many of them do not know anything about it theoretically even. Many candidates have been sent to a foreign field who have never read a book on medico-evangelism nor seen a newspaper dedicated to that subject. This is one reason why young medical missionaries have such hard times to find the way of succes, and why so many of them make a failure of the undertaking.

Let it be remembered that to Mexico alone some 50 doctors and a larger number of nurses have come to take up the missionary life, and that only two or three are thus occupied here at the present time, nearly, all the others having turned to the secular practice of medicine in the United States.

The foregoing was written more than a year ago and in the mean time the most generous steps have been taken toward carrying out the suggestions of the foregoing paragraph.

XXI.

OUR PUBLICATIONS.

IN sending Petra Bonilla Toral to New York to study medicine in September, 1895, it was agreed among the missionary folks most intimately associated with the medical work to publish a monthly to be called: "Mexico Tidings."

Each one of us missionaries, including Mrs. Anna R. Furness, made a list of the names of our personal friends. These names reached a total of 3,300, and to them we sent our news of our medical work and of the necessity we felt of their financial aid in relation with the education of Miss Toral, hoping in this manner to cover the cost of the same. A year and a half

later I took young Pablo del Rio with me to the United States to study medicine, and we had the pleasure of informing our friends concerning him in this paper, but we did not ask any money to aid him. In the course of six years we published 31 numbers, all on heavy half-tone paper, highly illustrated with fine engravings. So far as we know this was the very first publication which made use of half-tone engravings in this country. In this little paper we found opportunity for putting in a permanent form much interesting history in relation with our work, and we hope that we spread abroad much information concerning our methods and the results obtained in the use of medical work, but it did not help us as we had hoped in a direct and visible manner in securing the money for Miss Toral. We found it most difficult to secure money for this purpose. The Sunday School in Guanajuato contributed a monthly collection thereto, amounting to about 50 pesos a year, but the larger part of the 5000 pesos that it cost to keep her in the United States for 7 years had to come out of my proffesional earnings. Although our little paper seemed to have failed in its principal object, that of supporting Petra, we believe nevertheless that it was most useful in the dissemination of news, which was at that time most necessary for the

interests of a work so isolated and separated from the usual ecclesiastical iniciative.

From my earliest youth I felt a great interest in the temperance propagand. But when studying composition and rhetoric under Prof. John Clark Ridpath at De Pauw University, he required us to write poems, and I formed the worst possible conception of myself as a poet. Many of my classmates showed such superior merit in this line that, the authority of this great Professor was necessary to induce me to read my productions in his classes. Nevertheless, under the strong and constant pressure brought upon me by my wife and Miss Effa M. Dunmore, I began to translate some temperance songs which they brought me, and by 1900 I had organized and trained a quartette of voices for the singing of these songs in our temperance society in Guanajuato, which in his history Dr. Butler mentions as having been the first one organized in this republic. This society presented a great many contests in temperance declamation, both in our lecture hall and in our public theater, and our quartette was able to do good execution there.

In May, 1901, a group of our lady-missionaries who were enthusiastic in the temperance work in Guanajuato visited Guadalajara, and, finding Dr. Kellogg of Battle Creek there, they

procured from him an offer to publish an edition of 500 copies of our songs. Returning to Guanajuato, the originals were rapidly prepared and sent to him to the United States, and by the first days of July we had back our "Cancionero Escolar de Temperancia," with eight pages of words and music. Our quartette went to the national convention of Sunday Schools and young peoples' societies held in Puebla that very month, and by singing our songs from memory without any books in our hands, influenced the people at the convention so that the whole 500 books were sold. I sent Dr. Kellogg all the money I secured for the books, sending also the manuscript of additional songs, and he got us out another edition of 1000 copies, but, unfortunately, before they were shipped to us his printing office burned down, destroying both our edition and the plates from which they were printed.

Dr. Kellogg did not wish to continue as our publisher, and so, at the begining of 1902, I went to Chicago and got out another edition of a thousand copies with 13 pages and sold it that year in the convention held at Monterrey.

Being in the United States in the spring of 1903, I passed sufficient time in Chicago to secure the preparation of 36 electrotypes, and got out another edition of a thousand copies

with 32 pages of music. Before this edition was sold the revolution began in this country and the conventions were no longer able to get together, and our sales became so slow that this edition was not exhausted until 1917; and during the latter days of that year I made another edition in my own printing office in Guanajuato of two thousand copies containing 40 pages of music.

In the mean time the demand for a cheaper edition of the book became so great, one that should contain only the words of the songs, that in 1910 we published five thousand copies, the which is having an excellent sale. To the copies that were still unsold when this last music edition was gotten out, we added the new songs, so they represent the 40 page music edition. Since our two older daughters returned from Europe in 1898, they joined their mother in constantly insisting that I prepare in Spanish their favorite temperance songs, at the same time giving me the most appreciable help in the work of doing so. My medical work has always been large and very exhausting, so that in times of peace, when it was safe to go out of the sight of the police, it was my custom to send men-servants to set up some tents on the nearby hills, and at one o'clock accompanied by the members of my family and often others,

we would climb to the top of the hill to eat our dinner in the tent, and probably take a nap before returning home by three or four o'clock, recovering somewhat from our weariness and greatly envigorating ourselves in the fresh air. The effort of climbing the mountains, the eating out of doors, and the pleasant social contact, all combined to arouse mentality and helped mightily to secure an acceptable version of these songs in Spanish, for after dinner, before sleeping, while the blood pressure was high and our spirits enlivened, we found we could make translations better than at other times, and could thus by this kind of stimulation make up for the lack of lyric talent. The first song in the book was made at the end of a short, but very difficult, bicycle ride.

Tomas García also gave us great help in this work during the first year of his pastorate in Guanajuato.

While the year 1907 was the year in which we reached the highest financial income, it was also the year in which two adverse elements of great importance entered into our experience. The first was the coming to Guanajuato of Dr. Hyde in the service of the mines, which resulted in their retiring from us the monthly quota which they had been giving us for along time, and the second was the panic brought on by

the threat of president Roosevelt against the trusts, and which immediately stopped the stream of capital coming here from the United States which kept up the most of the mining work, indeed all of it except that which had already gotten upon a paying basis.

As we began to enter upon the year 1908 we found ourselves unable to cover the running expenses of the hospital. We had 42 employees and that year we rendered 57,800 professional services to the public. In April I resolved to visit twenty of the near-by cities and work a propagand in favor of the Sanitarium; and, in carrying this out, we greatly increased the number of our clients and our financial income. The difficulty was that this impulse to our income in relation with these towns lasted only a few weeks or months at the most from the date of my last visit, when our patronage would run down again, and get so low that we could not cover our running expenses. I visited my long-time friend Don Lino Matamoros, the prefect of Purisima del Rincon, for several hours one day, and he urgently insisted upon the necessity of our using the press and making an active propagand with the printed page. On my return to Guanajuato I stopped over one day with J. E. Davis of the Baptist printing establishment at Leon and prepared plans for the

printing of a monthly health journal. In August of that year I brought out the first number of "El Mensajero de El Buen Samaritano", (The Good Samaritan Messenger.) In the course of time we raised our subscription list as high as four thousand. At the end of the first year we changed the form and the name of the paper, calling it: "La Salud", and continued its publication until June, 1914, charging $1 a year for it. At that time the war became so bad in this country that our communications were all cut off, and it was impossible to circulate the paper, so we ceased printing it. This publication turned out very interesting, for it gave us an opportunity to deal with hygiene, modern treatments, the advances in the science of healing in many of its aspects, all in a popular style, avoiding technical language. This publication reached a total of 1100 pages and 500 engravings, all on heavy half tone paper. The later demand for it was such that I had files of it bound up in three volumes and they have been selling for $8.00 Mex. Cy. for the three volumes ever since.

I had great difficulty in printing this publication because of the neglect of the printing offices I employed. I tried Guanajuato, Leon, Mexico and back to Leon again, and every where I printed it they would run behind the date two or three months, and though it was a

scientific publication with which the date had nothing whatsoever to do, still this made me lose subscribers, and was very provoking. The Madero revolution began in 1910. In 1912 the great majority of Americans left Guanajuato, to return to the United States. "The Guanajuato Gazette" published by them was closed up for more than a year. The owner became tired of paying heavy rent for his quarters and offered to sell me the printing office on most unusually favorable terms, and I bought it. I gave the printing office a new name of "Health Printing Office," (Imprenta de la Salud.)

All during the years that we were publishing "La Salud," as also both before and afterwards, we have had to invest a large amount of money in printing for the purposes of propagand to maintain our income in Guanajuato, as we have said before.

Dr. Hyd's coming to practice in Guanajuato took from us most of our good paying local practice, while the multitude of the poor remained in our hands; and, in order to secure good pay clients again, it was necessary to attract them from afar. In this we had good success through our itinerating and printing, and they came to us from Yucatan on the south and the Rio Grande on the north, and from all the intermediate country. The acquisition of a printing

office was most opportune for us, and has continued to help greatly during the struggles of all these many poor years.

One of the things that I presented strongly in "La Salud" was a propagand in favor of better ideas with regard to alimentation and the culinary art. At the beginning of the year 1917, Prof. Agapito Gomez Orta, of Silao, a cook and author along this line who was in great repute in this part of the country, urged me to publish the eighth edition of his "Manual Practico de Cocinero, Biscochero, Panadero y Pastelero," (Practical Manual for the Cook, the Biscuit Maker, Bread Maker and the Fancy Pastry Maker.) I bought his literary rights and got out the eighth edition, eliminating from his book everything referring to liquor, including his instructions of how to serve champaign banquets, and inserting in it all the material and engravings which I had used in the "Salud," concerning the dietary, the kitchen, and so for. There were 34 of these half tone engravings, and his book was in this way made far more beautiful and much larger than ever before. Prof. Orta is a skilled cook who has great acceptability as a teacher of cooking in the rich families, and an extraordinary facility in selling his book. He has already sold over 900 copies of this 8th edition.

In the Annual Conference of March, 1907, the Rev. Pedro Flores Valderrama was named once again editor of the Abogado Cristiano, and he asked me to write 1200 words a week for him concerning the medical work. During former years I had refused many offers to write for various publications on this subject, but, as under the urgent advice of many friends during several years I had about made up my mind to write a book on this subject, I accepted Brother Varlderrama's offer. My articles ran in the Abogado Cristiano for about a year and a half. It would be very difficult indeed for most of my friends to imagine or realize how many interruptions I have found in doing this writing. I really believe that I often sat down to my machine, or took up my dictation on the dictaphone, a half-dozen times without getting out a half-dozen lines, because of being called off to look after the sick or the administration of the hospital. When I began a chapter I was never sure that I should be able to finish it that week. Finally the work has been printed in book form both in Spanish and in English.

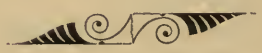
Toward the end of 1907 our pastor, the Rev. Crescencio Osorio, in company with the Official Board of our local church urged me to present two more discourses, adding them to

the many that I had already pronounced in this city during the past 25 years of a character to aid in raising the number of our tithers. It was 20 years since our church had adopted the method of tithing, being lead thereto by a sermon on the subject preached by Bishop McCabe in the city of Mexico. After my two discourses on this subject on two consecutive Sundays which resulted in doubling the numbers of our tithers, the Official Board insisted that I should write a book on the subject so as to present my material in a less condensed form, and more fully explained. I therefore prepared 21 chapters which brother Valderrama also published in the Abogado Cristiano, and these I prepared and published in my «Imprenta La Salud» under the little: «El Plan De Dios Para El Sosten De Su Obra,» (God's Plan For The Support Of His Work.) It is to be hoped that during the great campaign on Christian stewardship throughout Latin America and other Spanish speaking countries in which all denominations seem to be taking a very decided stand at the present time, this book may be a great help, especially among the more intelligent and well to do members.

It seemed to us that we ought also to have a small booklet on this subject, which would be cheaper and much briefer in its treatment, and

which would take on the catechetical form, which seems to be suited to persons less accustomed to read. After examining many books for a long time, I at last found one that had an immense circulation in the United States, called: "What We Owe And How To Pay It," and this I translated and published in paper covers to be sold at 5 cents a copy, and we hope to put it in the hands of the whole Spanish-speaking church throughout the world.

In February, 1919, two of the organizers of the Centenary of Methodist missions visited us in Guanajuato and suggested our publishing in English the book to which we have just referred above on Medico-Evangelism. This we did in two volumes with the titles: "Christian Healing; or, Medico-Evangelism," and "Medico-Evangelism in Guanajuato." These we placed on sale in our booth on medical work which we installed at Columbus, Ohio, in June and July in the Latin American Building of the great Centenary Celebration.



XXII.

The Education of Mexicans as Medico-Evangelists.

IT is natural and right that we should posses a zeal not only for advancing, at the most rapid rate possible, the work of Christ with which we are so joyously related, but also of assuring its success in the following generations. When for a generation one sole doctor carries the burden of the work of healing and colaboring thereby with a hundred preachers, teachers and others of Christ's workers, all of whom, because of their lack of the peculiar education necessary, are entirely unable either to do or to direct such work, it is quite sure that his thoughts will turn to the question of securing and preparing the ablest young peo-

ple he can find for carrying on this work of evangelization as healers, when he fails, if not before, accompanying him therein.

My first experiment in the education of medico-evangelists had not turned out wholly satisfactory, for the simple reason that the first two persons whom I educated medically had not consecrated their lives to evangelism for but six and two years respectively. For this reason exactly ten years had passed between February, 1897, and the same month in the year 1907 without my having undertaken the medical education of another youth. In this time the medical work in Guanajuato had been blessed with the most unmistakable evidences of the divine approbation, because it had grown in favor with all, and had demonstrated an incomparable power for overcoming the fears of the ignorant, the prejudices of the fanatical, and the astuteness of the "scribes and pharasees," as also in persuading sinners and in starting multitudes of them toward Christ.

The ministers that labored in the most intimate contact with this work have been able to appreciate all this perfectly, and more especially when they would be removed to some other part of the country and had to continue working among a benighted and fanaticized people without the aid of medico-evangelists.

It also happened that the brightest of our youth in Guanajuato, seeing the almost irresistable power of the gospel in the hands of the healers, desired to acquire the proper scientific preparation in order to dedicate themselves to so precious a career. It happened therefore that one of the ex-pastors of Guanajuato, who was working in an indian village far away, continually begged us to educate a youth who had been much in his home and whom he knew well. This ex-pastor knew me well, and understood perfectly my fears as to the persistence of our beloved youth in their purpose of dedicating themselves to the work of God in the church, in all those cases in which we send them to a foreign land to study. For this reason this Brother and the youth whom he represented begged me as a confirmation and proof of the sincerity of the youth in his promises, and as an assurance of their fulfilment, to accept a contract in a document made before a notary public and signed by two witnesses and the widowed mother of the youth, who himself would sign and legalize the document in the United States as soon as he was 21 years of age.

It was our former bad experience that had led this brother and this youth to propose this method. Young Del Rio and myself had not entered into any details of agreement before

proceeding to his education, nor did we reduce anything to writing. We believed we understood each others purposes perfectly. In the case of Miss Toral I had written her a letter stating what I would do and what I would expect of her in turn, and she answered me on the same sheet of paper. I had stated to her that when she graduated in medicine I would expect her to come and work in the "Good Samaritan" for five years, receiving a salary not larger than that paid to other Mexican Workers in the mission, and that in case she should fail, because of getting married or for any other reason, to work this number of years, she should return a part of the money expended upon her proportionate with the number of years she had failed to work. She answered me on the same sheet of paper in the most positive manner accepting the conditions. When therefore, at the end of two years work with me, she proceeded to get married and notified me of the same, I asked: "What about the contract, which we have in wrintig?" I was then absent from home in Chicago, and she and her lover wrote me saying that the writing that existed between us was not valid, nor binding upon a Christian conscience, for the reason that it lacked the signature of witnesses, of a notary public and revenue stamps properly cancelled.

As I believed perfectly and still believe in the complete sincerity of both of this preacher and of his protegé for whom he plead, I occupied a lawyer who wrote up a carefully prepared contract which, in machine writing, covered four legal-cap pages, and as this youth was very poor and without any rich friends who could sign the document as his security, the lawyer invented a method which he discribed in the document by which the youth could himself assure the faithful fulfillment of his promises through what the law knows as an "interventer," to be appointed in the case of his own unhappy defection and unfaithfullness.

The boy's mother and two official members of our church signed the contract in company with myself and the notary; the stamps were duly cancelled and the youth went where I sent him in the United States, and began his studies. The news spread abroad everywhere and immediately, and for a series of years afterwards, I was simply snowed under by the most urgent petitions to allow young men from everywere, far and near, to proceed to the securing of a medical education on the same conditions. Nobody ever objected to anything in the contract, though many people saw it, and the youths for whom their parents and pastors plead, proceeded not only from our own, but

from other churches, and among them were found some of the very brightest and most hopeful in our congregations and schools. I sent more than forty young men and young momen to the United States to study. I had my largest group in Battle Creek Sanitarium, and in the American Medical Missionary College there and in Chicago. They had not been there very many years when they began to cultivate among themselves a spirit of complaint and began to denounce me in such terms among themselves in their heated coversations that a young Mexican woman whom I had not sent to the United States, coming to Battle Creek and hearing their conversations, wrote me a fierce letter, threatening me with an application of the 33rd article of the Mexican National Constitution which provides for the expulsion from Mexico of obnoxious foreigners. None of these students ever complained directly to me, but I heard of their conversations on every hand. Of course I was the most deeply pained thereby. Some of the students in the midst of such conversations would naturally become discouraged and abandon their undertaking. This they did in every case without notifiying me. Others continued to the end and graduated in medicine, but not one of them devoted their lives to medico-evangelism, but all of them set up to the secular practice

of medicine, just as if they had never had a written contract gotten up with such excessive formalities, nor had ever thought of devoting their lives and profesions to the service of the church in its sacred evangelism. About the time I received the fierce letter to which I have just referred, I cautiously took up this matter with a few of my students and found the case so desperate and incurable, that I immediately ceased sending any further students with any promises of help of any sort, or with any promises on their part of devoting themselves to Christ's evangelism. When students present themselves to me wishing to go to the United States to study anything whatsoever, wholly at their own expense, I give them advice and letters of introduction and help them in every way, except financially, without the least hesitation.

Without the least doubt, the sad failure which we have already recorded in the case of Dr. García was due wholly to his participation in these conversations in Battle Creek before he came to us.

I have never doubted the sincerity and good faith of all of the students to whom I am referring as well as that of their parents and pastor. They really though it would be perfectlly easy for them to imitate the example

which I had placed before them, But when they found themselvs in a strange land,among strangers who spoke a strange tongue, and as they emerged into an understanding of the spoken and printed language, and began to drink in the secular spirit of their surroundings, of their teachers and fellow students, they came to be impelled and compelled by an equal spirit that they had never imagined before would come to possess them.

Nevertheless, for me, it has been an exceedingly sad experience, because there seems to be no hope whatsoever of our securing medical evangelists from among those educated in the present Medical Schools of this country, and after having been convinced that it is impossible to have them educated in the United States, our only remaining hope for the preparation of such workers is in the establishment of a medical missionary college in this country, or insome other Latin American country. A quarter of a century has passed in perfect hopelessness, because all attempts for medical missionary training in the United States have failed, except with the Adventists, and no such undertakings had even been mentioned in relation with Mexico or Latin America except by me, so far a I know; but now, with the coming of the Centenary, all seems to have changed, and we

have before us brilliant prospects for the opening of such work in Mexico City, perhaps within the next ten years, and the beginning of the graduating of classes of Latin American medico-evangelists within fifteen years.

Because of the love and Christian charity which I bear toward all the youth for whose medical education I have labored, I would be perfectly willing to hush both my voice and my pen concerning this whole painful matter of their utter failure in being faithful to their youthful call to work in Christ's vineyard as medico-evangelists, were it not for the fact that the need for the preparation of these workers is most pressing, that it must of necessity be felt by many others, and that, without doubt, from time to time others must come through the same bitter experiences for their own enlightenment as those through which I have had to pass. If nothing else were done, it would seem to be most important to give the greatest possible publicity to the sad experiences had hitherto in the use of wrong methods, pressing the matter on the attention of all interested parties with pleas for the establishment of the proper method for the education of this important group of evangelists for service in mission fields. To this work we have determined to devote ourselves with all our powers, and

would that they were multiplied a hundred-fold, that we might have hope of soon seeing multitudes of native Latin Americans properly preparing themselves for this important career of medico-evangelists.

What seems to us to be the only practical plan for attaining to this end is, the sending to Mexico of as many American medical missionaries as possible by all the denominations working here, so that when the edifices and equipment of the medical department of the proposed Mexican Evangelical University shall be ready, we will be in a position to open a training school for all Latin-Americans who may really be called of God to this work, such as will not be able to be denounced as "exotic," that is to say operated by foreigners who have not been long enough in this country to have become sufficiently nationalized to satisfy this requirement of the case, nor as "secular," because it shall not have escaped from the defects of which we have so justly complained in relation with the now existing medical colleges in the U. S.

XXIII.

The Last Twelve Years of our Pastorate.

AT the begining of 1907 the two congregations of Guanajuato were united in one circuit under my pastoral charge with two asistant pastors, the Rev. Abraham M. Avila and the Rev. Daniel Bernal. This was the year the great national convention of Sunday Schools and young people gathered here. We raised a subscription in Guanajuato and constructed a room 40 by 65ft. in size with a self-supporting shed-roof made with poles and wires organized into 16 tresses and covered with very thin long pine clapboards, and on the street wall we painted in large letters "Salon de Conferencias," which means "Lecture Hall." In

July five hundred delegates came from all parts of the republic, who, in company with Guanajuatenses, filled this place to standing. We made large preparations for this convention, not only in the construction of the hall, but also in the preparation of lodging and boarding facilities for such a large number of people at a cheap price. We expected to use this hall afterwards for a short time for the services of our combined congregation, but the financial crisis that came upon us that year has lasted so long that we are still using this same shed for a church. This convention gave a great impulse and more or less help to the evangelism of this place, not only by its influence among our members and adherents, but also by its influence on the public which had been in less intimate and friendly relations with us, placing us and our cause in a higher degree of respect than that which had been customary to attribute to us before.

In the Annual Conference celebrated in Mexico City in February, 1908, the two congregations of Guanajuato were again separated, placing Brother Avila in charge of that of the Holy Trinity on the San Francisco Square, and leaving the Pardo Church with me, naming the Rev. Crescencio Osorio as my asistant pastor. These pastorates were maintained in the same

form one year longer during the year 1909, but at the beginning of 1910 I dropped all relations with the pastorate, retaining under my charge the medical work alone, the Rev. Alfonso Herrera taking charge of the Pardo Church.

The financial crisis went worse and worse, so that when the revolution of Señor Madero broke out in 1910, the San Francisco Church could no longer meet its financial responsabilities, and the fourth Quarterly Conference, in January, 1911, agreed that if I would secure a loan of $340, so that it could pay its annual deficit and send its minister to Conference with his salary all paid, it would unite with the Pardo Church, making one congregation, instead of two, as our financial forecast showed that by doing this we could continue to fully support the church and have $25 a month left over with which to pay the loan in a little over 13 months. As I did not have a medical assistant, I did not go to the Annual Conference that year to Orizaba, because I estimated that one week's absence would damage our income at least $400. No bishop came to preside over that Conference, and once again the Cabinet committed one of those grave faults to which we are occasionally making reference, which consisted in not acceding to the necessary and reasonable arrangement made by the brethren in Guana-

juato for uniting the two churches in one. From the beginning of the year 1899, the brethren in Guanajuato had been dominated by the noble desire and purpose of returning thanks to the Missionary Society and undertaking their own complete support, apart from all aid from the U. S., and as a consequence secured the permission to cease to be a mission and to begin to be a Church, just the same as any that is situated in a non-missionary country, and by doing this to get out from under the financial tutelage of the Mission Finance Committee. The Missionary Society through the action of its Board of Managers acceded to the petition of Guanajuato made in this form, and we had not only continued successfully to support and govern ourselves under the ordinary Disciplinary provisions, but we had also grown to be two churches, fully self-suporting and self-governing, without having to ask for a single dollar from the Society and that for more than ten years. Now that times became exceedingly hard, and it was not possible to support two churches, it was the desire of Guanajuato to reduce its work to one sole church and maintain their independence and not go back to being supported by the Missionary Society. There were many just reasons for our contention, one of which alone would be sufficient in itself, which was the

greater ease of raising selfsupport when we absolutely *had* to depend upon ourselves.

As we have just stated already, in the Quarterly Conference all the technical steps necessary to this end had been taken in the most formal and disciplinary way, but one brother in the Holy Trinity Church who was rather new among us, so much so that when later the truth came to be known he had never from the first been leading a correct life, tried to get up a petition to the Annual Conference in Orizaba to give them missionary support and maintain the identity of their church apart, and, when the petition was not a success, he wrote a letter to the Cabinet desiring that they might make provisions contrary to those agreed to in the Quarterly Conference, of which he had himself been secretary. This he did with a full understanding that in so doing they would be wholly and utterly unable to pay anything whatsoever on the debt which they had contracted in order to finish up the year without owing anything to their pastor and others who had trusted them, and with a full knowledge also that this step was in mortal conflict with the just and well founded desires and resolution of the church of Guanajuato already maintained for ten years, not to revert to the missionary relationship, but to support

and govern itself. The Cabinet resolved to name two pastors and set apart a certain amount of missionary money for aiding the work of the church of the Holy Trinity, but not a dollar for paying its debt of the previous year, naming the Rev. Crescencio Osorio as pastor at San Francisco and the Rev. Miguel Garza for Pardo.

It was in August of this year 1911, that I renounced all relation with the pastorate, taking the position of a simple layman in the church. In 1912, Brother Osorio continued with the church of the Holy Trinity and the Rev. José Velasco in the church of Pardo. In 1913, Brother Osorio was given charge of all the work in Guanajuato united in a single congregation the Cabinet having at last acceded to the contention of Guanajuato for the maintenance of only one church here, and *it* fully self supporting, retiring from our city its missionary pastor and the missionary money which it was using to support him. Just as all who are largely experienced in this line might imagine, this two years demonstrated the truth of our contention that certain persons would flock to the church where the gospel «costs nothing,» and even in a self-supporting church it was more difficult to keep the brethren faithful in their duty of paying their tithe and enlarging their subscriptions, when, all they had to do to es-

cape was to go to the other church where it was impossible to press them so, for the church was not depending *wholly* on the gifts of the people for its support.

Of course there are times and places where a given denomination may have self-supporting churches and also missions that are not self-suporting, but as Guanajuato was the first church in the republic, and perhaps the only one in a large city in this republic up to the present time, that has insisted upon this point, it only added to our difficulties while not appreciably helping our cause to insist upon the contrary method. Now that the Centenary comes upon us, pressure on this point is going to be brought upon many churches and cities in this republic, and it is possible that others may come to pass through experiences similar to those we have had.

Brother Osorio continues in the Guanajuato pastorate until the present day, most highly esteemed by all, and the church takes the greatest care every year lest some other congregation should be able to secure his removal from us to themselves. Our work grows in every sense. In the year 1917 nearly one hundred persons were received into the church and in 1918 nearly 200. Miss Clara Alarcon is our deaconess, and, under arrangements made with the Quar-

terly Conference, is now carrying on a deaconess training school which has three students during its first year now drawing to a close, and this school has no missionary aid whatsoever, but is wholly provided for on the ground. The "Colegio Juarez," under the able direction of Miss Dora Gladden, has attained to a total enrollment of 356 students, the largest number of boarding students had at any time having been 65. Our "Colegio Morelos" for boys has for some time been limiting its instruction to children of the third, fourth and fifth years, but in 1920 it will receive pupils in all the first six years of primary instruction, and will be organized on the same basis as that of the "Colegio Juarez" during the past 30 years, having an American teacher in charge and various Mexican teachers as assistants. The property which formerly served for so long a time for our San Francisco, or Holy Trinity Church, has been remodeled at a cost of $1,000 U. S. Cy., so as to hold this school there until it shall reach an enrollment something over 200, at which time a new edifice is to be constructed to hold five hundred. In this way we will soon be educating in Guanajuato as large a number of boys as of girls, whereas during the past few years there have been more than fifteen enrollments in the Girls'

school for every one enrollment in the Boys' school.

The total enrollment of members in the Guanajuato church from its beginning until now has been about 1600.

XXIV.

Some Happy Fruits.

Now we will make a last reference to some of the happy victories of the gospel in Guanajuato.

Some fifteen years ago Sr. José Maria Morales was visiting our dispensary for some time until he was relieved of a chronic ailment. A little later Dr. Cartwright treated his daughter, Benigna, in the city of León, and she also was relieved. A little later they were living in Guanajuato again and Benigna was placed in our "Colegio Juarez." He himself related to us that his fanaticism was such that he would not under any consideration have consented to the enrollment of his young daughter in our school had it not been because of his contact with us as just related in our dispensary and medical work, the which had brought about so marked a change

in his attitude, Nevertheless he was as yet far from being a converted man or protestant Christian. Benigna was converted almost immediately upon entering the school and accepted the gospel with such enthusiasm that, though she was only seven years of age, she brought to Christ 18 persons during the first year, including among them the members of her own family.

Many years have passed since then and Benigna is now a boarding student in the "Colegio Juarez," and it is now a long time since her father became a member of the Official Board and a tither in our church. In all the undertakings of the church José Maria is supremely interested, be they spiritual, social or financial matters. Before he became acquainted with the gospel he loved his cups, and was much given to the work of the amature circus. Now all has changed. God has made him to prosper in every way in the things of the better life. He is supremely beneficent. His family consists of 22 persons including his own children, and various nephews and other children whom he has adopted into his household and for whom he manifests the greatest paternal solicitud.

Some 14 years ago Sr. Clemente Sapien came to the Sanitarium and remained until

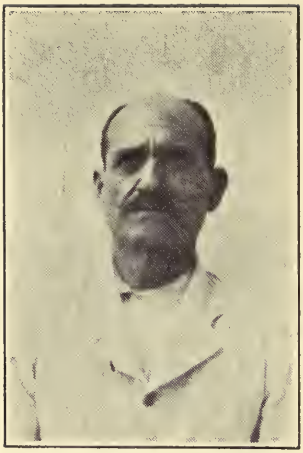
relieved of a serious illness, and then returned to his home in one of the remotest parts of the state. Some time passed and then he wrote us asking for advise, saying that he was being

Fascade of our "Juarez" Girl's School.

persecuted as a protestant. We wrote him what advise we could, and looked up his record in the hospital, but could not remember anything about the man. He had completely hidden from us his conversion, not revealing it to anyone

Sr. José María Morales.

Srta. Benigna Morales.



Sr. Clemente Sapién.

Hijos e hijas adoptivos de la famil a Morales.

till he got to his home town. Several years passed when he took gravely sick again and returned to the hospital. We took the greatest pains to see who this man could be. He was relieved and returned to his far away home again. Twice during this considerable number of years he wrote us from the United States

Interior of the ' Juarez" Girl's School.

where he had gone, asking us for literature and making other requests, because he was trying to make a propagand for the gospel among the Mexicans with whom he was associated in the United States. It was our custom to inquire

about him of every patient who came from his town. Nearly three years ago one of these paties said to us that Sr. Sapien was here in Guanajuato. We asked that he tell him to come to see us. Then we kept on inquiring for him in the city and sending people to see him to ask him to come to the house, until at last one day he came. He assured us of his faithfulness to "this house", saying that if he got sick or had any need of medical attention he would surely come here. He had utterly failed to comprehend the necessity of attending church meetings, and besides he had married a very fanatical wife, and did not want to come till he could bring her. So a few days later we took a few of the women of the hospital and went to make him a visit in his pottery; for he owned and was operating quite an establishment in this line. From the day of that visit we won a complete victory both in himself and in his wife, and they have ever since been as faithful as the sun, moon and stars in their attendance of church and temperance meetings, and he has now for a good while been a member of the Official Board of our church. He also is a tither, a man who gives himself wholly to God according to the utmost light which he has attained, and who desires to serve him with all his might.

We will mention one more case or rather a group of cases. A miner by the name of Alcalá was happily converted some twenty years ago, and soon after moved 80 miles east of here to Posos. There he died and his widow wrote me and I offered to do something for her, if she would return to this city. We at once employed her as a Bible reader, giving her sufficient support for herself and six children. We put her to work among the patients in the dispensary. She taught the gospel to many people and brought many people to Christ, and we wish to especially refer to one of the principal conquests that she made in a single year in Guanajuato. She brought to the church a numerous family who were intermarried and have the several family names of Otero, Bustamante, Granados, etc. There were 18 of these people that she brought during her first year, and they continued to come in and bring in their relatives and neighbors ever since. When Brother Lawyer was having a hard time in Silao, we let Mrs. Alcalá go down there and work with him a year, giving her attention to the patients who attended the dispensary, following them up to their homes. Sixteen people were received into the church there that year through her work.

On page 32 of this volume we gave a list

of 31 names of the persons converted in this church who became official workers of the mission in one or another relation. This was before the establishment of the medical work. We will now give another list of 38 names of those who have come into the work in an official way during the 28 years that medical work has been established. Truly Guanajuato has been most fruitful in producing evangelistic laborers when 69 have come forth from one single congregation in the space of 43 years.

PREACHERS:

Sixto Avila,
Carlos Sánchez,
Alfonso Sánchez,
Severiano Olmos,
José Trinidad Ramírez

DOCTORS:

Petra Bonilla Toral de Colunga,
Samuel Esparza, Dentista.

NURSES:

Victoria Arenas,
María Márquez,
Francisco M. Otero,
Louis A. Salmans.

TEACHERS:

Adelaida R. de Montiel,
Natalia Steel de Acuña,
Rut Esparza,
Sara Rodríguez,
Abraham Delgado,
Dionisia Salazar de Delgado,
Gregorio Gallegos,
José Castro,
Edith Salmans,
Clara Salmans,
Flora Salmans,
Carlos Laguna,
Elisa Durán,

Virginia Durán,
Natalia Castro,
Dolores Castro,
María Hernández,
María Luisa Chagoyán
Clementina Chagoyán,
Eva Franco,
Luz Estrada,
Severina Otero,
Evangelina Chávez.

House to House Visitors:

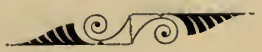
Nicolasa I. Vda. de Alcalá,
María A. de Fuentes,
Librada Gutiérrez.

Temperance Work.

Juana Galván.

This list does not include the many persons who have come from other congregations to live in Guanajuato, and who here have become greatly aided in developing themselves into more skillful workers in the cause of Christ. This remark refers particularly to the many young women who have come here to study nursing, or to become Bible readers or house to house visitors, but also some others might be included in the list of those we have refrained from mentioning as the fruits of the Guanajuato work.

All our readers will be able to judge for themselves of the victory which God has gotten to himself in Guanajuato when they look over these lists of 69 workers which in 43 years have sprung from the 1600 converts had in this city.



XXV.

Great Opportunities.-Small Resources.

IN the international crisis of April, 1914, all of us Americans left the country for some eight months, and in the first part of this time a local Red Cross was organized which demanded the use of our edifice in which to attend to the wounded who fell in the various battles in our streets and suburbs, but when the war passed on to other regions the edifice was returned to us in good condition.

All the different military forces who have occupied this city have treated us with the most distinguished consideration, and our opportunities to render them profesional services have been all that could be desired. We have

been treated with the greatest respect on their part, and they did all that was in their power to lighten our many difficulties. We can but feel gratitude to them and toward our heavenly father for the abundant blessings with which he has crowned our lives and also his precious work done in the name of Christ.

In 1915 and'16 our poverty and the scarcity of food supplies, together with the difficulties occasioned by the different emisions of paper money which the various armies circulated, caused a veritable famine, and we gathered together many thousands of dollars here in Guanajuato from the charitably disposed public for the support of a public soup kitchen, and for nine months the hospital and our Juarez Girls School gave a soup dinner each day to many hundreds of those who were perishing from hunger.

When all the Americans retired from the country in June, 1914, all the foreign operations were soon closed, 9000 laborers were left without work or pay and many thousands of the poor died. Five thousand of them died of typhus, but nearly ten times as many more died of what was called enterocolitis, which in reality was nothing more nor less than famine. Our city and its mines around it had ninety-seven thousand inhabitants, acording to the census

of 1910, and this number was reduced to about five thousand, and remained so until the mines could again be opened. Some of our former inhabitants then returned to us, but the greater part of the people in Guanajuato since then are entirely new to us, making it very much like living in a new city.

In explanation of the foregoing let it be said that many people fled from the city when all means of living failed, going by foot or by any method possible, the government giving fifteen thousand free passes on the railroads, many of these passes carrying entire families. Many of those who fled from here, andespecially those who went on foot, died on the road or died at the places where they arrived, from exhaustion and hunger, so that by no means all of the estimated fifty-five thousand who died were buried in this city.

We cannot go on without recording the following facts in fulfillment of the scripture which says: "though the arrow fly by day and pestilence stalk forth by night, though a thousand may fall at thy right hand and ten thousand at thy left hand, it shall not come nigh thee." Of the hundreds of members of our church, not over ten of fifteen percent had to leave this city in search of work and the means of subsistence, and not one single faithful

Christian died of hunger or any other disease during this terrible scourge. We call to mind one person who had been a member of the church many years before, but who had completely retired from all relations with us, who died of typhus. This fulfillment of scripture is something wonderful in our eyes.

These times have furnished us the most remarkable opportunities for extending the helpful hand in the name of Christ at the moment when it would be most truly appreciatad. All classes of our inhabitants have shown us the greatest respect, not only to the medical workers and to the schools, but to all the evangelicals everywhere, it having become exceedingly rare that we should see any signs whatsoever of that rude persecution which so decimated our ranks in former epochs. Never before have we seen our schools so filled with pupils, either our day schools or our Sunday Schools, or our religious services, and this notwithstanding the fact that the population has not yet returned to its full normal size, as nearly a half of our former numbers are still lacking Though mining operations are enlarging to such an extent that our population promises to be fully up to normal within another year or two, poverty still continues very great among us, because the wages paid in this

camp are lower than in most other places, not being much larger than in former normal times, whereas living is almost as dear now as it was a few years ago when we had wild cat money, the which was wholly repudiated, sometimes our money circulation being entirely wiped out by repudiation as much as twice in a single year. Corn for instance, which is the chief article of food, cost during the worst years from seventy cents to a dollar and a quarter paper money for a measure of two and a half kilos, or what would he five and a half pounds, and even now it is worth twenty-three cents a kilogram of this good money, our present gold coin.

The world War caused almost a total suspension of the private donations that had been coming to us for several years from our friends in many parts of the United States and the which we had dedicated to the work of construction in the Sanitarium, and, at the same time, for more than ten years past the financial crisis in Mexico had completely dried up that fountain of private beneficence here which had formerly given us means with which to build and equip.

In view of all of these things the following points seem to be clear: first, there is an absolute necessity of larger appropriations in

favor of this work on the part of the mother church in the United States. As we have already stated, there had been demonstrated the necessity, not only of putting this work on the two doctor basis, that is the basis of two physicians supported from the United States, but that the home base should also support at least two other persons who had attained to high should skill in the United States, one of whom take charge of the nursing and another of the domesticities, or housekeeping; they helping in the teaching of the nurse classes. Second, in such pitiful times as when extreme poverty falls upon the land, especially in such times as the present, when mdicines have come to be so immensely costly, the necessity is clearly seen of the need of larger appropriations to pay for the losses or deficits which must be caused in providing a sufficient abundance of medicines for the sick poor whom we must more than ever attend in such times. Third, larger appropriations would aid us to support certain wards with the lowest possible prices, so as to distinguish better between those who are able to pay prices covering the whole cost, those who can pay half cost and those who can pay little, and sometimes absolutely nothing. They cannot be treated together, because of such a general disposition on the part of those who could pay

something to insist on having the very best terms that are given even to those who are poorer than themselves. Fourth, surely the church at home which, under God's rich blessing has become abundantly able to do the sending that their missionaries so much need, once the case becomes well understood, will never consent to leave their poor missionaries with too limited help in the matter of money and associate workers, even in the times of prosperity, and much less to leave them almost to perish in the times of adversity.

XXVI

Efforts to Secure a Second Doctor.

BROTHERS Fred M. Bailey, J. A. Osorio and Epigmenio Velasco visited the "Good Samaritan" on the 11th day of January, 1911, in the character of a Visiting Committee from the Annual Conference to the Medical Work, they being the pastors of our churches in Pachuca, Puebla and Mexico respectively. After studying well the whole of our medical work, they prepared their report and read it before the Annual Conference, as follows:

First, that, in view of all of the hardships that our work in Guanajuato has undergone in times past, and the financial condition that

has prevailed universally during the last two years in Guanajuato, the Superintendent of the Dispensary is to be greatly complimented on this year's work.

Second, that a more sympathetic spirit be shown toward our Guanajuato Medical Work and a greater willingness manifested among us all to encourage the work done through this means "in His Name," not only in and around Guanajuato, but into whatsoever part of our Conference this good work may be pushed.

Third, that we approve of the large apportionment recently asked for by our Finance Committee for this work. The work there is badly in need of many things, the chief of which is a second physician as an assistant. For, who can fail to see the physical strain had, when one sole doctor must carry all of these burdens continually, let alone what disaster must await us in the hour when the one in charge might break down.

Fourth, that steps should soon be taken to meet the appeal so often made for enlarging the building and the equipment at that place, especially the providing for a regular chapel room in which to hold the Wednesday and Saturday morning religious services.

Very respectfully submitted,

FRED M. BAILEY,
J. A. OSORIO,
EPIGMENIO VELASCO.

The Conference voted its approbation of this report, adopting it as its own, and the following Finance Committee included in its estimate $500 for the support of a second physician for the following year of 1912. It seemed very difficult, indeed, for us to have to wait one whole year more before we should we be able to secure this second doctor at the Missionary Society's expense, but in fact we had to wait two full years until the Society at New York took the matter up with sufficient energy to make the appropriation in a form so that the aid for this second doctor could not be devoted to any other thing in Mexico than to the support of the second doctor.

In the matter of the new chapel we had to wait till the year 1915 when we were able to get it built with the aid of private donations.

In 1913 we secured the $500 help to get the doctor started for a half year. Then we went to Europe for nearly half the year and left Dr. Nicolas Jaime, who had recently graduated in Chicago, carrying on our work. When we had expended all our appropriation

on him, he turned to other work and, in the year 1914, we employed Dr. Marguerite Green Cartwright for a few months also.

In the year 1915, we were again given $500 to aid in securing a second doctor. We arranged with Dr. Stephen Treat Stanley, who had just graduated from Columbia University in New York City in June of that year. Our incommunication that year was terrific. For five months we received no letters from our daughters in the United States, and for many months we were incommunicated even from the city of Mexico itself. We telegraphed to Dr. Stanley in April, and again in June, telling him how to come, but the June telegram did not reach him till October. He had then taken employment as a teacher, and, as he could not find a substitute, he could not get free to come until June in 1916, when once again the Washington Government ordered us out of the country, and, as my health was badly run down, I went to California to rest. While I was trying to get Dr. Stanley out to the country my practice had been exceedingly large, The military men, sometimes the Villistas, and sometimes the Carrancistas, were running over our territory and were the chief elements in putting upon us a terrible tension of work. For the lack of a doctor, I employed our own son, Louis, as also the young

men, Francisco Otero and Alfonso Sanchez, expending on their aid much more than that which was given me for the support of a second doctor for six months each year.

In June I learned that our Finance Committee had taken away from me the half of the $500 allowed for 1916, and had devoted the money to something other than medical work.

My rest in California restored my strength in a most admirable way, and I returned to the country weighing 30 pounds more than when I left. I brought back from California Miss Edith V. Martins, a graduate in nursing, to take charge of the nurses and the nursing, to give chloroform in my operations, and to help me out in the pharmacy. Our conditions had come to be such that I considered that we *just must have* a nurse superintendent before we had a second doctor, and when I had expended the whole $500 on Miss Martins, I had to allow her to go to the city of Mexico to accept a secular position at double the salary she was receiving from me, for the state of our medical earnings would by no means provide for her longer support, and I had to continue my profesional work without anyone to help me save those to whom I gave the very fundamental and first instructions while they were rendering that help. Many times I saw more than forty

sick people a day, and it was with difficulty that even with the daily use of our splendid early morning baths I was able to keep up my strength sufficiently to cope with the situation. The World War and the entrance of the United States in it, heaped on top of all our other financial disasters, had come to make it more than ever before necessary that our Board of Foreign Missions should come to my help with a greater amount of money.

XXVII.

The Dawn of a Better Epoch.

OUR District Superintenndet, the Rev. Ignacio D. Chagoyan, in his report to the Annual Conference in the City of Mexico, in March, 1916, wrote the following words.

"Though great victories had marked our work in Guanajuato before the year 1891, such was its condition at that time that it cried aloud for the establishment of some one of the agencies which we are accustomed to use in other parts which might be able once more to return prosperity to our arms in the evangelization of this people. Our church responded to the call, founding there what is known as the medical work. From the year referred to up to 1915 a

most notable and widely felt impulse has been given by this medical work to all of labors in Guanajuato, not only for the unfanaticizing, but also for the evangelizing, of all the various classes of people. In Guanajuato, and thereabouts in every direction, the munificence of the protestant cause has become proverbial, not only because it preaches doctrines more or less convincing, not only because it founds schools and colleges to aid in the grand task of educating the masses, but also because it founds sanitariums for healing diseased and aflicted humanity. At least this is what is heard said from all the people who are beginning to become acquainted with us; but, entirely independent of the sayings which are prevailing in society, the undeniable fact is that medical work is a powerful agent for the winning of souls, for a vast number of those who now belong to our church in Guanajuato and who occupy the most important positions therein passed through the doors of the dispensary where at one and the same time they received the attentions of medical science and heard for the first time the words of life eternal,

"In 1915 Dr. Salmans was able to greatly advance the construction of the sanitarium through having secured gifts from among his friends totaling $660 Am. Cy. the which he

sold into $8,782.61 Mex. Cy. But the financial needs for continuing this work of construction are still great, and we believe that any and all money that is given for this purpose will be the best investment that its owners will have made in their whole lives"

Two years later in March, 1918, the same President of the District reported as follows:

"Guanajuato. This circuit continues to be at the head of all of the work of the Northern District in all its departments of labor. The year 1917 marked an epoch in the history of the evangelization of this mining city which had long been a fountain of incalculable wealth and which today is a city set on a hill not only typographically, but which is also set on a hill in the matter of the splendor of its great works of evangelization.

"As if during the whole year the congregations had not been most numerous, self denying and constant, frequently demonstrating the insufficiency of their large lecture hall for receiving the crowds that attend, during the first month of the year this congregation devoted itself with all its powers to the celebration of a great revival effort which not only augmented the numbers of the faithful but also greatly increased the spiritual greatness and personal consecration to Christ of those who

were already believers, a characteristic of every congregation which would be considered progresive and strong in the Lord.

"What shall we say of the Sunday-school with its enrollment of 310 scholars! This department of our work shows an enviable progress in the midst of its tremendous activities and has been blessed by the most wonderful favors of God.

"In Guanajuato we have four Epworth Leagues with 210 active members and 4 associates, all of whose departments have been working most tenaciously and conscienciously.

"Our Colegio Juarez in charge of the intelligent Miss Dora Gladden had an enrollment of over 300 students, This school is today a great blessing to Guanajuato, a city which has ever been distinguished by its love of education.

"The Superintendent was present at the closing exercises of the year and was convinced that from the lady in charge down to the last teacher in the school, all labor with the interest and consecration of those who are profoundly convinced of their responsibilities.

"Mention should also be made of our "Morelos" school for boys and our mixed school in Peregrina, a mining town near by, this latter school being closed at the present time, due to

the great scarcity of money in the present financial crisis.

"The medical work continues radiating health and life itself, without apparently running short of any of these elements of felicity. The dispensary with its doors open twice a week in imitation of the great Master, says: "Come unto me all those that are heavy ladened, and I will give you rest."

"And so, year by year the multitudes hear the good news and receive both physical and spiritual help in enormous doses, not homeopathic, giving origen to a magnificent testimony, an enduring monument, which proclaims abroad the praises of a work worthy of angels. Why do we not have more dispensaries, especially in the overabundant by fanatical centers like Queretaro, for instance? On the sanitarium so wisely and prudently directed by Dr. Levi B. Salmans should converge all the rays of the sun of abundance, without restrictions or deceptions of any kind, because an agency of mighty evangelizing power like this bears the in all its works marks of the «well done» of the Omnipotent."

At the end of 1917, under the impulse of a desperation born of the conscious approach of old age without having seen the sanitarium construction brought to a finish and also because

of so deeply feeling the necessity which compelled us to reduce to such a degree the work done in the house, a necesity originates by the lack of skilled laborers and the money with which to employthem, we made a most urgent representation to the Finance Committee and also to New York, with the result that the Board of Foreign Missions determined upon a large and new step in advance, giving us for the year 1918, besides the thousand dollars for the dispensary and the five-hundred dollars for the second doctor or superintendent of nurses, the generons sum of fifteen hundred dollars to aid us in the construction of our edifice. As has been already told, the Board had never before, given us anything whatsoever,either for construction, for equipment or for the support of our sanitarium. We were filled with gratitude and hope that now the "status quo", that for so many years had hedged us about and depressed us at every step, should begin to be removed.

A letter from the New York office explaining this action contains the following inspiring phrases:

"The fact that the Finance Committee has in their estimates doubled the amount requested for the hospital a year ago is surely strong evidence of the purpose of the group of Mis-

sionaries handling our work in Mexico to give prominence and resource to the medical work under your care, which, so far as I know, has the endorsement and approval, both of the Missionaries and of the constituency and administration at home In the extraordinary meeting held in Niagara here, the needs of our mission fields were stated and illustrated, and the strongest emphasis was placed upon the necessity of medical work in Mexico. Frankly I do not think there is need of argument or persuasion at this point, for I discover no reluctance to agree to it.

"You may be asured of the most generous consideration of the matter of the needs of the work in Mexico and of a very cordial attitude toward the medical work.

"The Board has resolved to develop the medical work in Mexico. It forms a part of our Centenary program. The work which is under your care is well established, and it is the intention that it shall continue as a definite part of our program for Mexico."

It seems not to be too much to assume that the 27 years of try-out to which the Methodist Episcopal Church has subjected the medical work in its labor for the evangelization of Mexico had vanished all doubts and satisfied all the demands for proofs of its usefulnes, and that,

from now on, the enlargement of this part of our work is to be the rule which is to govern us until such time as its development and appropriations shall come to be equal with those which characterize the other departments of our mission work in Mexico.

XXVIII.

A NOTABLE ANNUAL MEETING.

MENTION has already been made of the following organization, and we will now copy in full the

MINUTES

OF THE

REGULAR ANNUAL MEETING

OF THE

GOOD SAMARITAN ASSOCIACION

HELD IN

GUANAJUATO,

FEB. 4TH 1919.

IN the city of Guanajuato at 9 a. m. on the 4th of Feb., 1919, there were present in the "Good Samaritan Sanitarium," Drs. Pablo del Río and Levi B. Salmans, and there were legally represented by powers of attorney, Lawyer Rafael Pardo by said Dr. Del Río and H. H. Miller, Dwight Furness, Lawyer Carlos Robles and Tomás R. Bremner by said Dr. Salmans.

Dr. Del Río was elected President by 7 votes, and Dr. Salmans was elected Secretary by 7 votes and Samuel C. Rodgers was elected Committeeman by 7 votes. The President and Secretary took possession of their places and the former declared the Meeting legally installed.

Dr. Salmans then proposed that Lawyer Pedro P. Arizmendi be elected a Trustee in the place of Lawyer Carlos Robles whose term of

service had expired, and on voting by secret ballot it was found that he was elected by seven ballots. He was immediately introduced to the Meeting and having manifested his willingness to serve and his acceptance of the position, he was at once installed as a member of the Board of Trustees, and being given the floor, said:

"Having been elected as a Trustee of this altruistic and beneficent organization, a distinction all the more honorable because the less merited by me, I beg to have record made of the fact that Trustee Samuel C. Rodgers has given me his power of attorney that I may represent him, so that I beg that in the voting today on the questions that may come up, I may be accorded the double representation of one vote for me and another for him, as appears in the power of attorney which I present, the which I will now read"

The Power was as follows:

A five cent revenue stamp properly cancelled:

"Sr. Lic. Pedro P. Arizmendi, Guanajuato, Gto.

My dear sir:

By the present document I confer upon you my special power, ample, full and abounding, all that the law requires, so that in my

Parts of the Fascade of the Good Samaritan
to be finished in 1920.

name and representation you may attend the Regular Annual Meeting of the ***"Good Samaritan"*** Association for Private Beneficence to the Sick, the fourth day of the present month of February in the city of Guanajuato, and vote there as you may esteem most conducive to may interests and those of the said Association; only I charge you that in said Meeting you give expression to my desires for the largest possible development of our Sanitarium on the return of world peace. I appreciate in the highest possible manner our opportunity and our sacred obligation to lend the largest possible assistence to the suffering, and to provide such an abundance of means as shall enable us to extend said services to a multitude of the poor, and I charge you to vote in favor of the propositions which Dr. Salmans makes us in his report, with the which I am in complete accord.

From this hour I ratify and approve all you may do, and remain as ever, Your affectionate and attentive faithful servant,

S. C. Rodgers.

Witness: *E. Ortega.* (His seal.)

Witness: *P. P. Lujan.* (His seal.)

There were then presented the Annual Reports of our Director of the Good Samari-

tan Sanitarium, and of our "Patrono," Dwight Furness, which were as follows:

Casa de Salud, "El Buen Samaritano."

Guanajuato, Méx., Dic. 31 de 1918.

To the Members of the «Good Samaritan Association for Private Beneficence,»

My dear Sirs and Associates:

I have great pleasure in addressing you in our regular Annual Meeting for the purpose of laying before you various considerations, some referring to the past and others to the future.

Twelve years ago we had secured a financial income sufficient for the support of one or two assistant physicians; a Superintendent of Nursing, a graduate of nursing from abroad; a Matron, also a capable woman, who took charge of all our hospital clothing and supplies, looked after the nurses when not on duty, and had under her charge all the servants and their work; a group of 18 young women highly educated in the primary and secondary schools of the country, who were pursuing our Nursing Course; and many other employees of various categories; making a total of 42 persons.

Then it was that there fell upon us first the financial crisis of 1907, followed by our civil wars and the world war, and our income be-

gan to diminish so unexpectedly and rapidly that within three years we found ourselves under debts amounting to some $7,000. As we believed all the time that the situation would soon change for the better, we were reluctant to dismantle the institution at once, dismissing all our employees possessed of larger knowledge and skill for the technical direction of the work, so that we adopted the plan of not employing others in the places of those who from time to time left us, until at last by this method we came to be reduced to three or four student nurses working without any immediate skillful oversight, depending wholly upon the slight direction the doctor himself could give without any person of their own sex, of greater age and experience, to oversee them. For twelve years we have struggled on in this way till now at last, with great gratitude to God, we seem to see the aurora of a better epoch. As patients became fewer, and especially among those who paid us well, we were compelled to keep raising our prices, especially in the cheap wards. While 20 years ago we accepted two Mexican dollars a week from the ward patients, we have gradually climbed up to $21 a week for most of these, and $42 a week for private rooms. Now that good times are in sight, we should

A Part of the Fascade of the Good Samaritan which is being rebuilt in 1919.

begin to plan better things for our poor. I therefore wish to propose the following for the further enlargement and development of our institution:

It is clearly our duty to try to attract to ourselves a larger number of patients who can pay us well, so as to enlarge our income to an extent that will enable us to receive and treat the very poor. From 1908 to 1914 we tried out the plan of itinerating among 20 of the chief cities that surround us at a short distance, thus bringing to the attention of certain rich patients the necessity of their coming to the Good Samaritan, and we found great advantages in this method. We ought to try it again. But we have no doctor to remain in the institution while I am away. In times of less financial depression we supported different assistant physicians who supplied this need, and later the same Society in N. Y. which owns the property which we occupy with our Sanitarium helped us with the support of a second doctor during several short periods, but what method can we adopt now for securing a medical assistant to our Director, without whose aid we cannot take up again our former plan for the cultivation of the surrounding cities?

We also need to go ahead with the completion of our edifice and its outfitting, in order

to be better able to render the enlarged service that is just ahead of us.

And, even with this accomplished, we are in great need of an endowment to produce us an income with which to cover the large deficits which the attending to large numbers of the poor is bound to cause us.

To cover these needs for the enlargement of our facilties so urgently necessary for meeting the demands which are upon us for caring for the multitudes who are unable to pay the high cost of our attentions and modern treatments, I present for your consideration the following propositions:

1.—That we take steps for the employment of a second or assistant physician, giving preference to the candidate who seems to be the most fully inspired with the spirit of our ideals and who seems the most probable to continue with us for a lifelong period. In case that the Society which lends my services to this institution cannot aid us for this large expense, I propose that as soon as the world war shall have freed from service a proper person whom we can secure, that we engage him at our own expense, depending for his support upon the great increase of income that our institution will experience with the return of peace and our pro-

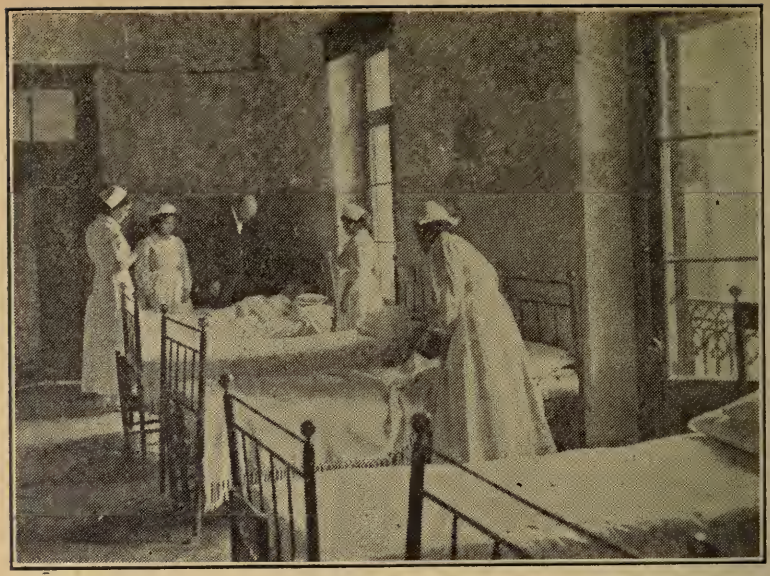
pagand in the large centers of population in the State of Guanajuato.

2. — I likewise propose that we hasten the day of the reemployment of a foreign trained Superintendent of Nursing, and a capable Matron, employing our very best efforts in securing for them a proper support.

3.—To secure the funds necesary for assuring a success commensurate with the demands of the society that surrounds us, I propose the undertaking of a campaign, not only for increasing the number of patients who pay us well, but also and chiefly for the securing of $50,000 for the enlarging and outfiting of our property, and $250,000 for endowment:

My proposition is not a visionary scheme for the following three reason:

First, because with leas money it is by no means possible for us to provide the State of Guanajuato with the medical services that her health and physical well being require. If we do not do at least as much as proposed, many of those who surround us will have to repair to farther off centers for such services as we will not be able to furnish them, or else die, or go into an invalidism which sometimes is worse than death, simply because we were willing to be satisfied with the small things of a generation ago.



Views in the Wards of the Good Samaritan.

Second, because all over the world today, in every country where a knowledge of modern medicine is spread abroad, men are providing for themselves the thing I ask, and even much more; and I am confident that here also certain intelligent and enterprising men will be found most ready to provide themselves equal services; building, equipping and endowing the "Good Samaritan," as soon as a knowledge of the benefits to be derived from so doing shall be properly brought to their attention.

The Guanajuatenses know how to appreciate a good things as well as those who live in other parts of the world!

3.–I appeal to your knowledge and judgment, and ask whether it is not the case that the past 28 years of medical work in this house have created such an appreciation on the part of multiplied thousands of the inhabitants of this state that they will be found most ready to trust us with their large gifts and the development of the institution which shall be depended upon to serve them and their children in the future, a future which will in no wise be willing to get along without modern institutional services, as did the preceding generation.

In other countries, for the advancing of similar interests, it is customary to name one

or more financial agents who travel about constantly, scattering information concerning the project they represent and soliciting the necesary funds, either in money or other values or in legacies. For such services the ablest men to be found are employed on adequate salaries and with their expenses paid while prosecuting the work.

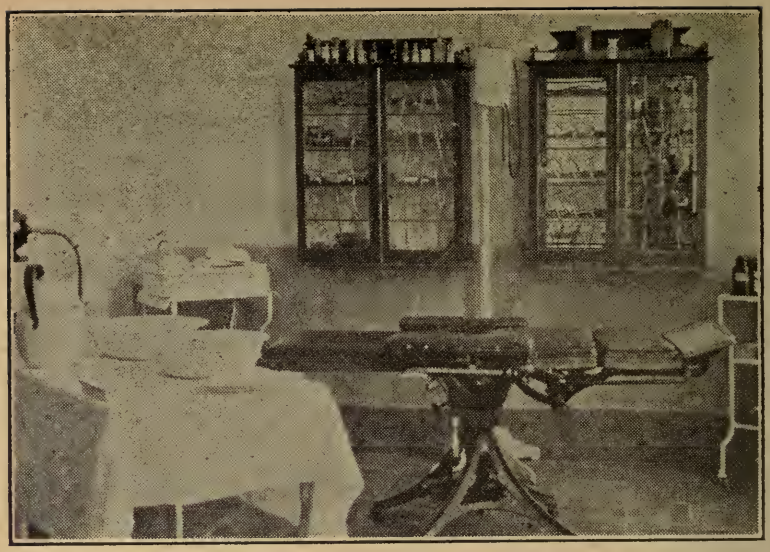
It is possible that we may have to appeal to this method at some future day, but while getting this undertaking on foot, if it meets your approval, I will offer my personal services during the first few years of the campaign. It is not improblable that this Campaign will have to last quite a number of years before completing its task; and it is altogether likely that not long afterwards, our successors may feel the need of striking out on a still larger campaign in quest of much larger sums of money than those which I propose at this time.

My plan would be to absent myself from Guanajuato about each alternate week to spend 5 or 6 days in some city or large town, announcing myself for medical consultations for a few days in a hotel, as I have done so often before, and through these consultations sending many patients to seek certain services in the "Good Samaritan" in Guanajuato, and also intimating to our friends and sympathizers, who are pos-

sessed of means, the imminent public necessity of helping on our plan for the development and endowing of our institution.

With $50,000 (Mex.) we can not only finish up the building and equipping of our plant, which in its present condition is worth $115,000 (Mex.) but can extend our grounds about 40 per cent. With $250,000 (Mex.) even at six per cent interest, we would have $15,000 yearly income, which would be enough to cover all the deficits which would be occasioned by having all our poor wards filled with the poverty–stricken at prices so small that they could really pay them.

It is possible that the campaign I propose may at first produce results very slowly in the matter of the endowment, but it will not result that way in the matter of largely increasing our income for running expenses; and if the accumulation of the endowment may be slower at the first than we could desire, we will at least be commencing the movement which lies at the very fundation of any final and permanent success that can ever hope to be attained in relation with our enterprise. Many Sanitariums have been opened in this country, but thus far not one has realized any large development worthy of the name, but on the contrary nearly all of them have had to suspend operations be-



Views in the Operation Room of the Good Samaritan.

fore they had existed half as long as we have been running. No small private Sanitarium which lacks nearly all the necessary equipment for the giving of modern treatments and which also lacks both the spirit of enterprise and the necessary means for the support of departmental chiefs capable of guiding their part of the work to a development on a par with the best institutions of their kind in the world should serve us as models.

If we satisfy ourselves with following such models, then we like they would be doomed to find an early extinction. As our institution is not speculative and has no other end in view than those altruistic ones which inspired us from the beginning, what a shame it would be should we be satisfied with simply making a beginning, investing as we have a half million pesos, soon to suspend our operations, leaving a hundred thousand pesos invested in an edifice and its equipment, which, though admirably adapted to the uses to which we have dedicated it, would be of little or no use in the world once we suspended our excellent enterprise.

Our work here has been in existence for 28 years. This is much more than an average professional generation, and still we are under the same medical Director from the beginning. For this reason we ought to be

studying up and undertaking measures for such a development of our plant as will bespeak permanence, or otherwise we are but preparing the way for our early dissolution. It is true that in part, at least, this work was begun some ten years before the present Association was organized, but it must also be remembered that the work of those early days was very small and unpopular in comparison with what it has become under the present auspices, its medical character having been very inferior in comparison with what it has come to be under our Association, and now it falls to us to decide whether we wish it to return to the conditions of those early days or whether we wish it to continue upward toward the attaining of a form of existence which will be worthy of permanence because of its great and multiple services of that kind which are so very scarce in these regions because of the lack of enterprising men devoted to altruism.

During the 18 years of the existence of our Association the annual deficits caused by our running expenses have been:

1901–2.....	$ 1,167.66
1903.....	310.00
1904.....	2,056.91
Carried forward...	$ 3,534.57

Brought forward...	$ 3,534.57
1905.....	50.95
1906.....	72.40
1907	308.37
1908.....	978.11
1909.....	2,422.39
1910.....	815.07
1911.....	1,421.13
1912.....	1,176.55
1913....	1,419.38
1914.....	1,753.38
1915.....	1,016.56
1916.....	15,436.40
1917.....	976.77
1918.....	1,408.79
TOTAL.....	$ 32,790.82

This total of deficits of $ 32,790.82 has been furnished by me from my profesional earnings with private patients who were not in the Sanitarium. Now suppose that we make no great effort to find large sources of income of a local or national character so as in the course of time to put an end to this our dependence on the help of an individual who, because of his foreign relations, is able to bring to our aid certain small amounts for the liquidation of our unfailing deficits, will it not happen that if I, after becoming long established and well

known in the state of Guanajuato, have barely been able to cover these deficits, my successor, probably without a knowledge of the language or of the country, might not be able to do it? Or, suppose, that because of his possession of greater talents than I, he could do as much or even more than I have been able to acomplish, would not inaction now on our part be exposed to strong objection for two reasons: first, because it would in any and every case condemn our work to a mediocrity which would not mark up to the necessities of the great work which is calling at our doors, and second, because it would abandon so large and necessary a national service to the kind help which our foreign neighbors are disposed to lend us?

I therefore propose in the interest of the nationalization of our task, that we proceed to its realization in the form most adequate for the service that is expected of us, the which, if we render it not quickly, will be furnished by others, and we will be relegated to the small place which in justice would correspond to our apathy.

While it is mine to propose, it is yours to determine, and carry to its high accomplishment, this large ideal. May God prosper you in this great enterprise.

Respectfully submitted,

Levi B. Salmans,

DIRECTOR.

Guanajuato, Mex., Jan. 9th, 1919.

Fellow Members of the Good Samaritan Association.

Dear sirs and Associates:

I have the honor to present you my report for our regular Annual Meeting as follows:

In the year 1905 I borrowed a thousand pesos of the London and Mexico Bank as per your previous orders, the which I dedicated to the work of construction in the new wing of our Sanitarium. The first half of this loan I was able to repay, as I informed you at the time, in 1906, while the second half I was unable to pay until the year 1915. The financial crisis which began in 1907 when we were urging our construction work, fell upon us so suddenly and unexpectedly that it piled debts upon us, both in relation with our construction work and also in relation with our running expenses, to a total amount of $7,000. During the year 1911, I was able to reduce these debts to the amount of $3,800, and afterwards, with the civil and the world wars upon us, it has been very difficult to pay them off, but at last I have the great satisfaction of informing you

that in 1918, we were able to bring the amount down to $2,000, (Mex.) and we have in sight more than a third of the money necessary for paying off this our last debt. So that as it now appears, within a year we will be able to get entirely out of debt.

Notwithstanding the many financial difficulties to which we have been subjected for various years in securing the necessary funds for the ordinary maintenance expenses of our work, we have been greatly favored in securing funds for the construction of our edifice, having been able during the last four years to expend upon it the large sum of $31,951.34 (Mex.) as is shown by the following table:

CONSTRUCTION ACCOUNT.

	Paper Money in 1915 & 1916			MEXICAN GOLD.	
	DR.	CR.	DEFICIT	Overexpended	Underexpended
1915	$10,839.83	$12,375.86	$1,536 03	$1,005.30	
1916	5,498.55	14,015.64	8.517.09		
1917	2,292.31	3,028.47		736.16	
1918	3,548.50	2,531.37			$1,017.13
			TO BALANCE		724.33
Totals.	$22,179.19	$31,951.34		$1,741.46	$1,741.46
			PRESENT DEFICIT	$724.33	

The past year the Society which furnishes us the property on which we are building our edifice, resolved to aid us with funds for construction, giving us $3,000 (Mex.) in 1918 and setting aside an equal amount for the year 1919. We have accumulated a large amount of material for our use in futnre construction work. For example we have some five tons of steel I beams which are now worth 45 cts. a kilo(about 21 cts. a pound) in Mexico City, the which we had an oportunity to buy for about $500 (Mex.) which was less than it would have cost us for freight had they been donated to us in the U. S. We have also secured nearly 3,000 white tiles, 6 inches square, for covering the walls and ceiling of our new operating room, the which were offered to us, when the stress of war was greatest at less than the freight would have cost from the factory in Europe were they were made. In the most normal times they would have cost us about $500 (Mex.) We have also accumulated wood in the form of beams and boards, as also brick and flag stones, to a value of $500 (Mex.,) the which we also bought at exeeedingly favorable prices. While you will note that we have a slight deficit in our building account, we would say that this is simply because we dared to take advantage of unusual opportunnities in war times to secure more than $3,000

worth of such materials aswe must soon use for so small an amount of money as $724,23, Just as soon as we have in hands some $4,000 (Mex.), the half for the purchasing of further materials and the other half for paying workmen, I will proceed to the reconstruction of the corner of the house where we have our drug and operating rooms. As we have not yet in sight enough money, we will not be able to begin this work before the coming rainy season shall have passed. This part of our construction work is most urgent, indeed it has been urgent for a long time so that we feel the urgency all the more, and we are most happy to see the fulfillment of onr long delayed hopes about to be realized.

I will now present a tabulation that will show our income and outgo for maintenance during the past five years, calling attention to the fact that during the first of these years we were using paper moneys which sometimes were of little value for the purchase of medicines and other supplies, whereas in 1917 and 1918 we have had good money, though our prices remained exceedingly high, because of the war here and in all the world:

Prescribing in the Dispensary.

INCOME OF

	1914		19
Cash on hand from former year.		$ 38.59	
Donations:			
From Association Members.....	$ 525.		$ 480.
From Dr. Salmans.....	1,753.38		1,016.56
From other persons.....	1,265.06		720.
Total donations.....		3,543.44	
Pay received from in-patients...		2,335.59	
,, ,, ,, out patients .		1,428.37	
Total received during each year		$ 7,345.99	

EXPENDITURES OF

For Supplies:			
Marketing.....	$ 591.30		
Groceries.....	234.38		
Milk.....	175.44		
Light.....	992 82		
Firewood.....	397.46		
Charcoal.....	122.66		
Other Supplies.....	1,384.42		
Total expended for supplies		$ 3,948.48	
Office and administration.....		1,706 19	
For nurses not including their board and washing.....		134.68	
For Service:			
Head cook.....	$ 115 66		
First assistant cook.....	14.12		
Second assistant cook.....	18.25		
House cleaners.....	39.73		
Washerwomen.....	104.31		
Men servants.....	373.29		
Total for servants.....		$ 665.36	
Medicines.....		91.40	
Paid on loans of 1907 to 1910....			
On night of Feb. 14th all our cash was robbed.....			
Lost in changing issues of paper monies.....			
Discount to reduce cash balance to national gold basis.....			
Cash over to next year		799.88	
Totals spent by years.....		$ 7,345.99	

15	1916	1917	1918
$ 799.88	$ 253.67	$ 446.26	838.16
	$ 1,100.	$ 400.	480.
	15,436.40	976.77	1,408.79
	1,100	180.	240
2,216.56	$17,636.40	$ 1,556.77	2,128.79
7,686.57	7,199.50	1,816.10	1,799.76
3,379.55	3,442.10	568.62	1,337.07
$14,082.56	$28,531.67	$ 4.387.75	6,103.78

THE HOSPITAL

	$4,322.66		304 87	993.85	
	830.55			140.20	
	579 85		55.74	135 62	
	1,820.		19.15	110.94	
	1,768.05		191.08	282.46	
	711.75		65.54	259.16	
	482.24		294.95	171.69	
$ 10,297.26	$10,515.10		931.33		2,093.92
1,539.32	6,371.73		1231.85		1,126 26
808.52	1,815.55		133.64		155.97
	$ 353.40		117.50	106.	
	46.05		61 63	62.60	
	23.50		15.45	44 02	
	77.90		38.73	7.80	
	153.71		147.30	153	
	1,170.30		781.16	1 057.60	
$1,016.29	$ 1,824.86		1,161.77		1.431.02
167.50	179.34		91.		100.
					1,196.61
	465.90				
	2,896 55				
	4,016 38				
253.67	446,26		838.16		
$ 14,082.56	$ 28,531.67		4,387.75		6,103.88

I have been conferring with our Director extensively of late and I desire to place on record my most positive and enthusiastic approval of the propositions which he makes in the written report which he has prepared for presentation in our coming Annual Meeting. These propositions present a plan which I believe promises well for success, and if you adopt them, I offer to do everyting in my power to help in carryng them to a successful issue. I believe that our Association has in hands a grateful task which is exceedingly popular and possessed of a great future for those who devote themselves to it with zeal and consecration. We ought not to yield to difficulties at the dawn of returning prosperity, and that after we have so successfully come through such un-hear-dof times as those through which we have been passing for more than ten vears.

Respectfully submitted,

Dwight Furness,

PATRONO.

After an hour of discussion, our President, Dr. del Río, wrote the following for our minutes:

"I consider the propositions of Dr. Leví B. Salmans, found in his Annual Report to our Association, as very interesting and of the high-

est necessity for the development of this institution.

"If they can be carried out, not only will the service of the sick of this generation be assured but the opportunity of continuing this beneficent work into the future indefinitely will be assured."

Lawyer Arizmendi then handed to the Secretary the following note to go on record in our minutes:

"The letter which accredits me as the representative in this Meeting of Trustee D. Samuel C. Rodgers, not only has this legal command, but it also contains, as you have just perceived in its reading, the most manifest expression of his enthusiasm in favor of the propositions contained in the report of Dr. Levi B. Salmans, and therefore of his will that said propositions should be approved. My duty, as the representative of Mr. Rodgers, requires me to carry out his instructions, and that I will do at the proper moment, but as this refers only to that which respects Mr. Rodgers, and makes no reference to my own personal opinion, I will now set forth my own judgment and feeling in the matter:

All of us who live, or have lived, in this city know perfectly well what the institution of the Good Samaritan has been; we know well the

labor that has been carried forward in it with painstaking and perseverance for many years by its indefatigable Director, the Trustee Dr. Levi B. Salmans, and we know what have been the fruits produced by this ardous labor.

"But few words are needed to synthesize it all: charity, love, unconditional help for the helpless.

"The Good Samaritan, opening its doors wide for the entrance of all those who, distressed with pain, seek an asylum to protect them and a balsam which may calm their sufferings, fulfills a blessed mission, an elevated mission, is a sower which deposits, in the hearts of all those who enter, the seeds of gratitude which later will break forth in a beautiful growth for its benefactors.

"It is not strange, therefore, that Dr. Salmans the principal colaborer in this work should earnestly desire to carry forward this which is without doubt the daughter of his predilection, to an ampler horizon. Noble is his desire and just by a thousand titles his aspiration!

I, who from my near view point am able to appreciate all the benefits that come to Guanajuato from the Good Samaritan, and who foresee what will redound to her benefit if this institution receives a greater impulse, cannot feel myself less than obliged as a man,

as a Guanajuatense, as a member of the great human family, to uphold with all my love and all the interest which good deeds awaken, the propositions contained in the report of Dr. Levi B. Salmans.

"The undertaking proposed is a large one, large also are the benefits which will be obtained. Let not its largeness frighten, the greater will be our satisfaction on arriving at the goal.

"I submit for the approval of this honorable Meeting the following propositions:

"1.—That the propositions contained in the report of Dr. Levi B. Salmans be approved as read.

"2.—That there be named a committee, to be composed of two of the Trustees, or members of this Association, to approach the Board of Foreign Missions in New York to solicit their aid in finishing the building of our present edifice and in the maintenance of a second doctor and two trained women whom we need for the direction of the technical affairs of the interior of our institution.

3.—That we name Trustees Dwight Furness and Dr. Levi B. Salmans to form this committee."

After discussion, the propositions of Trustee Pedro P. Arizmendi were approved by 8 votes.

During the 18 years of the life of our Board of Trustees, although there have been various changes of members because of removals from the country, we now for the first time have experienced the loss of a member by death. Last March Dr. John W. Butler passed to the better life, after having been a member of this Board from the time of its legal incorporation. It was therefore agreed that our Secretary should spread on the minute of this our Meeting our sincere recognition of the high character of our deceased associate and of his constancy up to the last in participating with us in the bearing of the burdens and responsabilities of this work which has always occupied a supreme place in all our hearts.

In taking up the voting for the filling of the vacancy occasioned by this sad loss, it was determined to vote also for the vacancies by expiration of term of office on the part of H. H. Miller and Thomas R. Bremner. When the ballots were counted, it was found that J. P. Hauser had been elected in the place of Dr. Butler, V. D. Baez in the place of Mr. Miller and Mr. Bremner had been elected to succeed himself, all by eight votes, the first and last to serve till 1923 and Mr. Baez till 1924.

A letter was then read from Mr. Baez ad-

dressed to our Director in which occurred the following sentence: "If I am elected to your Board as a Trustee of the «Good Samaritan,» I will at once give my voice and vote most enthusiastically and sincerely in favor of all the propositions you have made in your annual report, and I most fervently desire that God may concede you the realization of so beautiful an undertaking."

Voted: that the reports of our Director and «Patrono» be archived in company with all the other documents which legalize our determinations today, all of us who were present signing the present minute in our legalized book of record.

XXIX

The Centenary of Methodist Missions.

THE writing of this history was begun more than two years and a half ago, having finished it up more than a year ago, and now, as it is being set up in type, we have been retouching many of the last chapters in order to adapt them to the rapid progress in the development of current events.

As we have already mentioned in a former chapter, we were taken, in company with six other persons from the Guanajuato medical work, and given the task of organizing a deparment in the edifice dedicated to Latin America in the celebration of the Centenary of

Methodist Missions in Columbus, Ohio, at the middle of this year of 1919.

It was there that the golden touch was given to the determination to help our work in Guanajuato, and to mightily extend it, not only in Mexico, but even to the confines of Latin America.

A Group of Employes in the Good Samaritan.

To begin with, Dr. C. R. Illick and his wife and a graduate nurse, Miss Edith Kennard, of Detroit, Mich., and Chilicothe, Ohio, respectively, were appointed to come at once to Guanajuato, the first to help in the medical prac-

tice and the second to take charge of our nursing and nurses in the Good Samaritan Sanitarium where we have maintained a nursing school for the past twenty years. These workers at the present writing have been on the ground for several months already, and are furnished to us wholly at the cost of the funds of the Centenary.

In the preparation of the estimates for the coming year of 1920, it has been arranged for Dr. Pablo del Rio and his family to return to our work, joining us here in Guanajuato.

From the Centenary funds, $4,000 U. S. Cy. per year have been dedicated for five years to cover the deficit which must occur when enlargging the work in the Good Samaritan, because we have lowered the prices so as to attract the poor and keep the house full again. $19,400 Am. Cy. has been written into the Centenary estimates for terminating the building of our Sanitarium. Its construction has been dragging along for twenty years without being able to be finished because of the slowness of the funds coming from private sources on which we had been depending during all these first years.

It was also determined to dedicate thirty-five thousand dollars U. S. Cy. to the construction of a school for boys in this city, and estimates have been prepared for the appro-

priations for 1920 which will assure the education of more than 200 boys, and, for the following years, financial provisions have been made that will help us to bring this enrollment up to 700 representatives of this sex. Many years ago we were unable to secure large enrollments of boys, or of girls either, in this city due to the great fanaticism that existed, but the experience of past years has demonstrated to us in our Colegio Juarez for girls that the medical work has effected a change of opinion so great that we are now able to enroll many hundreds of the youth for our schools, just as many hundreds as we can provide proper accomodations for. Hitherto we have not been able to secure more than about a dollar a day of appropriations for the education of boys, but at last God as given us a complete triumph in this matter.

Our Colegio Juarez has a splendid edifice with thirty-nine rooms for all purposes, providing dormitories for many teachers and for sixty-five boarding pupils, and two hundred and fifty seats in its school rooms, while the enrollment this past year has reached three hundred and fifty-six. The proper steps are now being taken to secure the construction of a great enlargement of this present edifice giving it more than double its present capacity

for receiving girls, and this enlargement will also cost about thirty-five thousand dollars.

We have also been offered fifteen thousand U. S. Cy. for the construction of a church to take the place of our present big shed.

It has been resolved to open the medical work in the City of Mexico early in the year 1920, and, as early as possible thereafter, to open similar work in the city of Querétaro.

Indeed, it looks to be probable that during the next few years we shall have to open up at least four medical centers in Mexico City alone, in connection with our seven churches there, probably to be manned by six or eight physicians from the United States and as many nurses trained in this country.

The dozen different denominations, after canvasing the matter for five years, have as last resolved upon the openiug of a Union Evangelical University in the City of Mexico, and have estimated five million dollars for its school buildings and equipments and one million six hundred thousand dollars for its hospital. The Committee on Cooperation has determined "that the institution be a university in the sense that it be composed of various faculties, viz: of Liberal Arts, of Education, of Commerce, of Medicine, of Agriculture, of Engineering, etc. to be established as soon as pos-

sible. We have estimated that the building for the medical school will cost about one half million dollars American money. May God concede to his children that divine wisdom which may guide us in this enterprise in such a way that it may not result in simply adding one more to the present great number of medical schools which produce physicians who are simply atheists, or who, at least, are simply men who have fixed their minds and hearts on the question of *earning a living* through the use of the "*profession*" of healing, casting aside the knowledge of the fact of the very sacred origen of this science, and the special source and purpose of its divine revelation to men. We trust that in this and in our former volume on Medico–Evangelism we have been able to show that men have not made healing remedies, but that God has put them in the plants and minerals from the beginning of the world until the full time should arrive when Christ should have engaged his Church in his own grand work of evangelizing this world, when rapidly he should remove the curtain which had hidden this knowledge from men hitherto and should with great rapidly make known these wonderful healing elements and principles in the hands of his children, rather than that these secrets of God should have been discovered by

his enemies among the heathen. We trust also that those who have read Dr. James L. Maxwell's four chapters, and especially in the last one of the four, i. e. the sixteenth chapter of the book to which we have just referred, may have been fully convinced that the use of miracles in the primitive age of Christianity was by no means so great a blessing to humanity, nor so great a proof of its divinity, and of our heavenly mission, as the medical missionary movement of our day has come to be. A simple statement of these facts will probably astonish readers who have not read the book to which we refer, and we trust that in every case where that proves to be true, our reader will carefully look through the book on "Christian Healing; or, Medico-Evangelism" to which we refer. We feel sure that in doing so he will reach a conviction equal to that had in the statement just made.

In Santiago, Chile, and in Buenos Aires, Argentine, we are now opening up large medical centers, while at the same time we are beginning the opening of similar work in Montevideo, La Paz and Lima, in Uruguay, Bolivia and Perú.

Centers for the propagand of hygiene, sanitation and all forms of popular knowledge which favor the increase of the vital interests of health will be organized in relation with our

other medical work throughout all Latin-America, establishing instruction in these lines in our day schools, aud also giving lectures in halls and theatres, and, last but not least, through the publication of adequate literature bearing on this subject.

The long awaited day for the arrival of the proper appreciatcn and use of the healing art in the work of evangelization seems now to be drawing nigh. Surely one would have to be blind indeed not to be able to see it in all that we have related in this book. Those of us who have prayed and labored for a whole life-time for the coming of this happy day cannot but give thanks to God and feel a mighty increase of courage and enthusiasm for the expending of the remaining days of our lives in these blessed labors.

Statistics of Medical Work of the Methodist Episcopal Church in the State of Guanajuato.

(MEXICAN DOLLARS.)

Year		Patients	Services Rendered	Appropriations	Self-Support
1891	En Guanajuato.....	200	700	0.00	98.00
1892	,, ,, ...	1,350	9,000	0.00	667.00
1893	Guanajuato & Silao....	3,564	16,426	299.00	1,712.86
1894	,, ,, ,, ...	7,612	25,733	445.00	4,089.00
1895	,, ,, ,, ...	6,634	21,732	712.00	3,981.15
1896	,, ,, ,, ...	7,221	23,795	,917.00	3,955.17
1897	,, ,, ,, ...	2,000	8,000	0.00	3,025.29
1898	En Guanajuato.....	1,200	4,000	0.00	1,741.00
	,, Silao.....	1,500	3,326	0.00	2,437.00
1899	En Guanajuato.....	1,500	0,000	500.00	3,352.07
	,, Silao.....	2,000	6,485	2,115.00	4,509.15
1900	En Guanajuato.....	1,500	20,000	688.00	4,358 38
	,, Silao.....	2,000	8,109	,412.00	5,000.06
	,, León.....	600	,500	0.00	800.00
1901	En Guanajuato.....	1,514	32,236	617.50	4,627.70
	,, Silao.....	2,200	5,051	,342.50	4,148.00
	,, León.....	1,000	4,000	0.00	1,000.50
1902	En Guanajuato.....	1,007	35,116	400.00	10,369.72
	,, Silao.....	2,700	0,384	,200.00	6,766.50
	,, León.....	200	700	0.00	100.00
1903	En Guanajuato.....	1,982	35, 42	2,250.00	11,222.75
	,, Silao.....	1,400	6,344	2,250.00	5,510.00
	,, León.....	1,000	5,000	0.00	1,440.00
1904	En Guanajuato.....	2,020	37,494	2,000.00	15,046.78
	,, Silao.....	1,500	7,640	2,200.00	6,687.00
	,, León.....	1,200	5,211	0.00	2,212.31
1905	En Guanajuato.....	2,895	44,864	1,950.00	14,749.11
	" Silao.....	1,500	6,434	2,100.00	7,004 00
	,, León.....	1,200	8,766	0.00	3,445.00
1906	En Guanajuato.....	2,864	50,807	1,750.00	19,859.42
	,, Silao.....	1,400	4,783	1,950.00	4,235 00
	,, León.....	700	2,039	0.00	2,051.00
1907	En Guanajuato.....	3,547	55,525	2,000.00	25,596 54
	,, León.....	700	2,000	0.00	1,800.00
1908	En Guanajuato.....	3,361	57,787	2,000.00	19,047.31
1909	,, ,, ...	3,081	55,751	2,000.00	19,584 05
1910	,, ,, ...	2,066	43,378	2,000.00	14,504.18
1911	,, ,, ...	2,372	36,708	2,000.00	9,956.15
1912	,, ,, ...	3,376	41,904	1,940.00	10,218.39
1913	,, ,, ...	3,633	42,972	3,109.85	11,424.93
1914	,, ,, 4 months	1,201	12,040	5,261.65	6,658.66
1915	,, ,, ...	2,202	24,080	14,944.73	26,052.84
1916	,, ,, 6 months	1,084	11,030	29,842.80	24,443.97
1917	,, ,, ...	2,010	18,440	3,219.58	6,120.61
1918	,, ,, ...	2,414	21,680	6,000.00	9,606.09
	,, 27½ Years.....	98,126	63,782	102,416.01	354,536.64

Hospital in Rio Verde, State of San Luis Potosí, of the Associate Reformed Presbyterian Church, under the direction of Mrs. Katerine Neel Dale, M. D.

Report of Work Done

	1901	1902	1903	1904
Professional Visits to the homes	432	845	1,684	993
Consultations in Pardo.	2,744	4,014	4,555	5,532
Treatments	3,659	6,894	9,375	10,440
Major Surgical Operations	41	56	50	51
Minor Surgical Operations.....	195	95	191	211
Medicines furnished...	10,511	16,052	13,837	13,451
General Anesthesia with Chloroform.....	34	46	49	71
Local Anesthesia.....	56	13	67	27
Different patients.....	1,514	2,007	1,982	2,020
Days' Nursing in The Good Samaritan...	3,050	4,080	4,053	4,698
TOTAL SERVICES....	22,236	34,012	35,842	37,466

during Some late Years.

1905	1906	9107	1908	1909	1910	1911	1912
962	642	645	470	339	208	233	233
5,834	5,511	5 574	4,579	4,579	4,109	3,835	4,863
17,830	22,187	26,265	26,989	24,523	19,138	13,613	14,039
45	97	71	71	52	68	43	43
264	359	398	354	279	270	321	330
12,913	12,014	12,751	15,954	17,587	12,929	13,709	16,646
42	99	81	71	54	56	37	38
35	70	102	174	104	123	125	247
2,895	2,864	3,547	3,367	3,081	2,066	2,372	3,376
4.041	7,004	6,091	5,851	5,278	4,410	2,418	2,088
44,864	50,847	55,525	57,832	55,876	43,379	36,707	41,904

Bibliography.

William Burns Thomson.

Reminiscences of Medical Missionary Work.
With Preface by Jas L. Maxwell, M. D.
Hodder and Stoughton, 27 Paternoster Row, London.

Medical Missions: Their Place and Power.

John Lowe, F. R. C. S. E
Fleming H. Revell Co., New York.

The Appeal of Medical Missions.

R. Fletcher Moorshead, M. B. F. R. C. S.
Oliphant, Anderson & Ferrer, London.

MILDMAY, By Harriet J. Cooke, M. A.

Elliott Stock, 62 Paternoster Row, London.

VICTORY, By Mrs. E. C. Millard.

E. Marlborongh & Co., 51 Old Bailey, E. C. London.

John Kenneth McKenzie.

By Mrs. Bryson,
Hodder & Stoughton, 27 Paternoster Row,
London.

Fred C. Roberts, of Tientsin,

By Mrs. Bryson.
H. R. Allenson, 30 Paternoster Row, London.

Pennell of the Afghan Frontier,

By Alice M. Pennel, M. B., B. S. (London), B. Sc.
E. P. Dutton & Co., New York.

Opportunities in the Path of the Great Physician,

By Valeria Fullerton Penrose.
The Westminster Press, Philadelphia.

Murdered Millions,

By Geo. D. Dowkontt M. D.,
Morgan and Scott, 12 Paternoster Bldgs.,
E. C. London.

Tell Them, or The Life Story of a Medical Missionary.

By Geo. D. Dowknott, M. D.
Published by himself.

Historical Sketch of the Edinburgh Medical Missionary Society.

By the Rev. John Lowe F. R. C. S. E.,
Scott & Ferguson and Burness Co., Edinburgh.

Medical Work of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

Mrs. J. T. Gracey,
A. O. Bunnell, Dansville, N. Y.

Morocco after Twenty-five Years.

By Dr. Robert Kerr.
Murray and Evenden, Ltd.,
Pleydel House, Pleydel St.. Fleet, E. C., London.

Life of William Duncan, M. D., of Metlakatla, Alaska.

Published in Philadelphia.

The Medical Mission.

By W. J. Wanless, M. D.
Westminster Press,
Philadelphia, Pa.

The Missionary Doctor.

By Tyler Dennet,
Methodist Book Concern,
150 Fifth Ave.,
New York City.

The Life of David Livingston.

By W. G. Blaikie.
Revell, New York City.

The Life of James Stewart.

By James Wells, D. D.
Revell, New York City.

The Healing of the Nations.

By J. Rutter Williamson
Student Volunteer Movement,
New York City.

Work of the Medical Missionary.

By Martin R. Edwards, M. D.
Student Volunteer Movem nt,
New York City.

Christian Healing; or Medico-Evangelism: also
Medico-Evangelism in Guanajuato.

Companion volumes of 326 12mo. pp. each.
Both by Levi B. Salmans, B D., M. D.,
For sale by the author at $1.50 each, U. S. Currency.
Address him at Guanajuato, Mex.

By the same author in Spanish:

La Obra Médica Evangelista, 8vo. 416 pp. $2.50.

MEDICAL MISSIONARY PERIODICALS.

QUARTERLY PAPERS,
1 Shilling per annum, Dr. E. Sargood Fry,
56 George Sq.
Edinburg, Scotland.

MEDICAL MISSIONS AT HOME AND ABROAD,
1 Shilling a year, John F. Shaw and Co., Lmtd.
3 Pilgrim St., Ludgate Hill, E. C., London, England.

MEDICAL MISSIONS IN INDIA,
1s 8d, Hon. Rev. A. Campbell, Pokhuria, via
Gobindpur, Manbhum, India.

THE CHINA MEDICAL JOURNAL,
$5.00 (Mex.) per annum,
Dr. R. C. Beebe, 5 Quinsan Gardens, Shanghai, China.

MERCY AND TRUTH, 1s PER YEAR,
Herbert Lankester. Esq. M. D.,
C. M. House, Salisbury Sq. London, Eng.

THE BAPTISTS OF LONDON publish a paper of which I cannot find my file at this writing.

THE MEDICAL MISSIONARY,
50 cts. a year, Rev. Geo, C. Tenney,
Battle Creek,, Mich. U. S. A.

DIE ARZLICHE MISSION,
1.75 M., Instituts für Arzliche Mission,
Tübingen, Wurtemberg, Germany.

"LA SALUD."

Una Revista de Higiene Popular, al alcance de todas las inteligencias, mejor que escrita en los términos técnicos de la profesión médica. 1,100 páginas y 500 grabados medios tonos, todo impreso en papel estucado y hermosamente encuadernado en percalina.

Tres tomos 8vo.....$ 8.00
En dinero de Estados Unidos...,, 4.00

Los pedidos deben enviarse a Guanajuato acompañados de cheques de Banco o giros postales pagaderos en Nueva York a la orden del

Dr. Levi B. Salmans.

Guanajuato, Mexico.

Agréguense 20 cvs. dinero mexicano o 10 cvs. dinero americano al precio de lo pedido para pagar el costo de la certificación en el Correo y asegurar mejor su debida entrega al comprador.

Cancionero Escolar de Temperancia.

12mo., 40 páginas con música .....$ 0.40
Edición sin música, 24mo.....,, 0.10

En dinero de Estados Unidos, 20 y 5 cvos.

Obra muy popular por 19 años, en la que hasta hoy se han publicado 10,500 ejemplares.

Los pedidos deben enviarse a Guanajuato acompañados de cheques de Banco o de Giros Postales pagaderos en Nueva York a la orden del del

Dr. Leví B. Salmans.

Guanajuato, México.

Agregue 20 cvs. dinero mexicano o 10 cts dinero americano al precio de lo pedido para pagar el costo de la certificación en el Correo y asegurar mejor su debida entrega al comprador.

"Plan de Dios

Para

El Sostén de su Obra"

Un estudio del Diezmo, en sus aspectos históricos, racionales y prácticos; preparado para usarse en el Centenario y su Campaña de la Mayordomia Cristiana.

12mo., 171 páginas, impreso en papel fino y encuadernado en percalina. Dentro de México vale $1.75 por giro postal. Fuera de México vale $1.00 dinero de Estados Unidos que debe de remitirse en carta dirigida al autor en Guanajuato, México, pero en libranzas de banco o giros postales pagaderos a él estrictament en la ciudad de Nueva York.

"Lo que debemos y Cómo Pagarlo."

Excelente obrita de 12,000 palabras sobre el Diezmo en forma catequística, a la rústica, dinero de E. U. 8 cvs. por un ejemplar, o $5.00 por cien.

STACK

UC SOUTHERN REGIONAL LIBRARY FACILITY
A 000 553 620 6